

Miscellaneous.

MEMORIES OF REV. JOHN NEWLAND MAFFITT.

REV. H. VINCENT.

BEING converted in early youth, and thus associated with Christian people, I very naturally became acquainted with many of the ministers of those times. Few, if any, attracted the multitudes like

The Celebrated Irish Orator

named above. He was then quite recently from the "Green Isle." In those his early years in this country, Mr. Maffitt had no fixed place for preaching, but went wherever he would, or, rather, wherever he thought the Lord wanted him to go, and stayed only so long as he thought the Lord wanted him to stay, preaching, praying, singing, and exhorting—intent on bringing to Christ as many sinners as he could. I first saw him at a camp-meeting held near the town of Falmouth. I heard him speak upon the stand, saw his (to me) novel gesticulations, and his subsequent going out into the congregation, as was his habit, to get sinners forward to the altar for prayers. I think it was in the Conference year of 1825-6 that he came to Edgartown and preached two or three Sabbaths, in his usual fascinating yet forceful style. It was said he had been a play-actor in his own country. However that may have been, he certainly exhibited the physical adaptability for such a course of life.

Mr. Maffitt was not above the medium size, if, indeed, he was quite up to it, and was thought to be handsome. He was uniformly precise and neat in his apparel; to me, he seemed, he had trained himself; having been, in his early life, by trade a tailor. Among other things said of him was that he was "proud"; but this might be a neighborhood talk about any one who cultivated the habit alluded to of personal cleanliness and neatness.

His stay in Edgartown, as elsewhere, was like the slowing of a comet in its perihelion, and then, like it, of flying away again in its eccentric orbit into unseen space. But we soon heard of him in some other place, attracting crowds and having revivals. He preached some time at Nantucket—perhaps under appointment—where under his labors was one of the greatest revivals ever known there. When a student at Kent's Hill, Me., in 1828, being on my way, with another, in the autumn, to act the pedagogy in a far-off town, we stopped in the then town (now city) of Augusta to hear Mr. Maffitt preach the dedication sermon of a new Methodist church there. Passing down through Hallowell where he was announced to preach in the evening, such was his fame in the place that the remark fell upon my ear that they would need the largest building in the town to hold the people who would go out to hear him.

I have not the Minutes of the Conferences of those times at hand, but I think it was about that time that he was received into the New England Conference on probation. But this new relation to the church scarcely changed him. His old exuberant habits so clung to him, that he would often be away from his appointment holding a series of revival meetings, and for this reason fault was found with him. He was once stationed at Bromfield St., Boston, and, I was informed, so erratic was his course in the line mentioned, that the brethren of the church were very much tried by him, as it left them much of the time without their preacher and pastor. I think it was from that charge that

A Complaint went up to Conference

at its session in Springfield, Mass., in 1831, at which I was present, although not yet a member. Mr. Maffitt's case was referred to a committee of the Conference which, after due examination and consideration, reported, in substance, that Bro. Maffitt's course had been disorderly in the respects named; and yet, not doubting his good intentions, they recommended that he be called forward and admonished by the Bishop, and be required to pledge himself to conform in future to the ordinary duties of a preacher in his appointment, and that his character pass. Accordingly he was called forward, and after kind and fatherly admonition and counsel by Bishop Hedding, the question as to the future was asked him. He replied, directing his speech to the members rather than to the chair: "Brethren, you want a great many good things of me. You want I should say that if I am stationed in Boston, or in some other place, I will go and stay there; but, with all due respect, I won't! If the Lord comes to me in the night, and says to me, 'John, you go to Dover, or Newburyport, or somewhere else, and preach, and I'll revive my work and save souls,' I'll go! I do not now exactly recollect the drift of the comments of the brethren who spoke after him, but they knew it was John Newland Maffitt, and so took what he said in good humor, and passed his character by the usual vote.

Mr. Maffitt, however, did not remain connected with the Conference many years, but took a location—for what reason I do not know; perhaps for the same object named by "Reformation" John Adams, who once said he "loated to travel." Mr. M. did travel, and preach too. Whatever may be said of him as to his peculiarities and eccentricities, he was zealous in those years for the Master, and I believe honest and conscientious before his God.

In June, 1832, on my way from Wilbraham to Middletown and home, I stopped one night in Hartford. Extra meetings were being held. David Patten, then a student, was there from the college, ready, as ever, for every good word and work. But the great exciting incident was that John N. Maffitt was there to preach that evening. The ordinary introductory service, including an earnest prayer, being through, Mr. Maffitt commenced his sermon in his usual pleasant, winning way, going on some minutes with increasing earnestness, when some disorderly movement was noticed among the young people in one of the side galleries. Suddenly he turned, and, fastening his gaze on the place of the disturbance, he directed nearly the whole of the remaining part of his discourse to the persons in that locality, pouring forth a torrent of the most scathing and alarming utterances that I ever heard issue from mortal lips, with an intensity that must, it would seem, penetrate wicked hearts to the very core. An altar service of much interest followed. I

heard of him in Willimantic, in Rye, and in New York. Upon being advertised to preach in one of the churches in the latter city, the house was filled to its utmost capacity, and still approaches to the entrance were blocked and the street was full. Some Edgartown men happening to be in New York found no better than many others, but one, a good but very nervous man, having at an early stage gained an entrance, ascended the end of a pew on one of the aisles, and was seen making his doubtful way on the ends of other pews in line towards the minister.

Mr. Maffitt went South. Such were

The Charms of His Eloquence.

report came to us, that he was elected professor of elocution in La Grange College. Such was his fame that he was once elected chaplain of one of the houses in Congress. We learned that one of his most noted sermons at the Capitol was on the "Judgment." It was represented that—so striking was the description of the last great day, so real was the portrayal—it produced the highest state of excitement among the members, and Hon. John Quincy Adams, who was there a member in his old age, became so agitated that he actually left his seat, went to a window, and looked out to see if the elements verified the condition of things to which his imagination had been wrought up. Mr. Maffitt subsequently went farther south—I think into the State of Georgia—where he died.

Such was Rev. John Newland Maffitt. He wrote some books, but from the character of his composition one would have no intelligible idea of his preaching. His forte was the pulpit; and unless one had heard him there or on the platform, he never could know the power of the man. His case seemed to illustrate the opinion of some persons in those days, that few, if any, of our ministers excelled both as preachers and as writers. Reference was made to Rev. Timothy Merritt, one of the chief of the fathers, who was an able, yet not a popular preacher, but was regarded as our best writer in New England save one—Dr. Wilbur Fisk. If such a rule existed (and it does not now exist), the first-named eminent man, it is well known, was an exception to it. One other, still living, with whom Mr. Maffitt was sometimes compared, was even in his boyhood and young manhood a brilliant preacher, and is yet one of our most able writers. Of course I refer to Abel Stevens, D. D. We could not class Maffitt with Stevens as a writer, and perhaps not as to the strength of thought in his preaching; still, I think I hazard nothing in saying that had he remained in his own country, and preached there with the power and acceptance he did here, he would have been, in the preacher sense, the Abel Stevens of Ireland.

THE MORROW.

Of all the tender guards which Jesus drew About our frail humanity, to stay The pressure and the jostle that always Are ready to disturb, what's our do, And mark the work our hands would carry through, None more than this environs us each day With kindly wardenship—"Therefore, I say, Take no thought for the morrow." Yet we pay The wisdom scanty heed, and impotent To bear the burden of the imperious Now, Assume the future's exigence unaided, God grants no surplus of power; 'tis shed Like morning manna. Yet we dare to bow And ask, "Give us to-day our morrow's bread!" —Margaret J. Preston.

BROTHERS, WHY THROW DUST AND PEPPER?

REV. J. W. HAMILTON, D. D.

I HAD hoped that, when we should reach the point of debate on any great question again, it would be carried forward in a dignified, scholarly, candid, statesmanlike manner. But we would be amused with the controversy now proceeding in the newspapers in the name of the simple question, "May women who are full members in the Methodist Episcopal Church, of lawful age and properly vouched for, be admitted to membership in the electoral and General Conferences?" If the parties to the controversy were not persons whose Christian profession would seem to preclude the supposition of unworthy discussion on their part. Can it be the part of a very dignified form of debate for even persons who have a desperate case to make out, to throw into the air little piles of almost anything swept up from almost anywhere, to conceal the question at issue, or themselves it may be, in the face of reply, like some "men who talk only to conceal their mind?" It may serve a purpose to try to

"Hoist with His Own Petar" an honored instructor in one of our theological schools, who at one time said: "These noble men should know only once more at the doors of the Methodist General Conference, and if their signals and entreaties are again uncivilly disregarded, they should never knock again; they should call to get some of the noblest Christian women of the land, and in solemn convocation, by the laying on of hands and by prayer," etc. I am not called on to defend the statement of this eminent Professor, but if I were opposed to him in the discussion of the question now before the church, I could even then discover in the nature of the arguments proposed by his opponents, the very necessity for such a statement. If the General Conference, which is not now the whole church, were to decide that this brother beloved and all agreeing with him were endeavoring to make void the law of God, he has indicated the only consistent course for himself and all who are with him to pursue. Nay, it would be the duty of the church officials themselves to dissolve at once the relations which now exist between him and his party and the remainder of the Methodist Episcopal Church. How, then, can he be charged with strengthening dangerous advisers? I could wish that we would rise above "such bugbear thoughts" in ecclesiastical debate.

I have been hearing that an eminent advocate of the exclusion of women from the General Conference has said that if he could get the question somehow mixed up with

The Woman Suffrage Movement.

he could defeat it in the elections. This is not the place for me to enter into a defense of the elect ladies who have redeemed the city of Boston by their own personal influence and suffrage from the disgrace of an administration which had made us a by-word among the heathen, a shaking of the head among the people. They have their defence in acknowledgments from every quarter of the Christian world, and in the order of government which led Mr. Whittier to say, when congratulating the present mayor of the city, "The millennium has begun in Boston." But, this praise of the women aside, what must high-minded men think of the needs of disputants who tremble for the merits of their side of the question, and betake themselves to another issue in the hope that it will prove unpopular enough to raise a clamor in their favor?

Again, am I to believe that

The Cry of Fraud

must be raised to help the men in their efforts to resist the women at the door of the General Conference? Are there women at work by a system of for-

gery to secure, through the use of great names, their admission to the Conference? I know no such charge has been directly made, but can any one believe that the use of the "startling revelation" recently printed has any part in the controversy, except at least to suggest that some unworthy advantage has been taken to help on one side against the other? Does any one believe that I am knowingly joined with a party in the church which must resort to any such method to succeed? Would not all Christian sisters and brothers in every church, without exception on either side, indignantly denounce such unworthy helpers? But if they would not, how much has such help to do with the merits of the question? Christian gallantry on either side cannot afford to travel that road very long or very far for help.

I am more amazed, however, to witness the introduction to this controversy of

That State Convention

held nineteen years ago in San Francisco, and which has been doing service "for the cause" in speeches and speeches ever since. I do not know that I ought to amuse myself, however, when I recall how familiar I am with the working of that mine in times ago. Years ago I had that convention applied to myself. "Now, infidel, I have thee on the hip," is not a new exclamation from one who desires to cling to an old dogma, and to discredit any other claim no matter how just and imperative. It is too soon to forget how very easily a learned president of one of our universities recently vindicated himself from the cry of "rationalism" was vociferously raised to stop the ears of the old Methodists. The Methodist Episcopal Church is the last body of believers to let the breath of honest and honorable inquiry. But my amazement is greatest to hear from one who knows so well the amenities of debate, the Christian mothers, wives, sisters and daughters of bishops, other presbyters, and godly laymen, the pious women of the church, compared the remotest way to some Mona Caird, Victoria Woodhull, or a woman of masculine proportions and voice who hissed inquiry through her teeth. Who are these Amazons asking only for wider fields of usefulness? Reproaching sisters and brothers by means of such reflections, it may be consistent to go on to

The Misrepresentation of Authorities.

I read in one of our church papers a little while ago a statement like this: "By taking parts of advertisements and suppressing the rest, the Times makes a plausible story as false as its original charge." But Rev. Dr. Whedon's views concerning the status of women, taken in parts and suppressed, are now brought forward to help and to hinder when such proceeding is certainly not "good at a fight, but better at a play." Can't we afford to be accurate and faithful? No man in Methodism has stated his views on every question he considered more clearly and unmistakably than Dr. Whedon, and in all his writings or utterances, he has never disguised his hand or his voice. Misrepresentation of him is inexcusable. He taught unquestionably that "as representative head, the man is identified with the family." But he clearly explained his meaning when he said: "The headship of our Lord over the Christian man is a headship of divine authority in which, however, when complete and perfect, the authority merges into a blessed spontaneity and concurrence of wills. Such is the apostle's view of marriage, of which the union of Christ and His church is the type. A divinely constituted headship similarly belongs to the husband in the family; but the true idea of the family is a unity of love, in which the command is the expression of the common happiness, and obedience is a loving concurrence of wills." He recognized as perfectly consistent with this view, the right of certain women to preach, and teach, and vote, and rule. "In the case of the women," he said, "it is less according with the feminine nature, and is more extraordinary and special; especially where it implies the exercise of authority over both sexes." In another place he said: "No women in modern times present more perfectly the ideal of female modesty than the women of that sect which has always had its female preachers—the Friends." When the admission of lay delegates to the General Conference was under discussion, he said concerning the right and reasonableness that the governed should be represented in the governing body. "Every adult communicant in the church must be allowed a vote in the selection of representatives in the General Conference." In the paper on "Lay Representation and Our Itinerary" in the *Quarterly Review*, from which Dr. Baldwin selected his widely-circulated quotation, Dr. Whedon does not say "he was opposed to women's being allowed to sit as members of the body." I do not know that he has said such a thing anywhere. If he has, however, and some one will produce the statement, that will be quite sufficient; but to intimate that he has uttered such a sentiment in the above-named paper, is careless misrepresentation. Neither did he deny, in his review of Dr. Fulton's book in the *Quarterly*, that "the right to representation and to vote for representatives . . . carried with it eligibility to be representatives." Dr. Whedon was both logical in the order of his thinking and clever in the nicety of his distinctions. He knew, from the very nature of voting, that the right to vote in the church carries with it eligibility to be a representative in the General Conference unless there is specific legislation to the contrary. What is the General Conference but the delegation of the church? Delegation is a mere accord of numbers or convenience; the vote of the electoral conference and the vote of the General Conference are but modified expressions of the vote of the church. Dr. Whedon distinguished between representatives and rulers, and not between voters and representatives. The relation existing between the bishops and other officials of the church, and representatives in General Conference, is very different from that existing between the representatives and the voters who elected them. And he then left the door open for even rulership, on a basis of speciality and fitness, without regard to sex or any other accident or incident of personality.

Having misrepresented a Methodist authority, it is probably consistent to go further and

Misrepresent the Church Itself.

It has always been the teaching of the Methodists that no mode of church government is perfectly "sketched out in the Holy Scriptures," and that "no specific mode is essential to constitute an evangelical church." Will we, then, as Methodists, particularly when the membership of the Methodist Church now includes so large a proportion of women, accept this newly-trumped-up claim that men, and men only, possess the divine right to speak for the whole church in all matters of legislation? When, pray, did the matter of church government come to assume such supreme importance? This new-sprung notion, I believe, recognizes the right of women to "prophecy" (in a Methodist prayer-meeting), but draws the line at the right "to teach" (in a Methodist General Conference). To play the part of umpire in the matter of "divine rights" after this fashion, one ought at least to be skillful enough not to bungle matters so as to make the work of the General Conference more important than the work of preaching the Gospel. Let us try to remember hereafter that in the order of "divine rights," organization takes the precedence of ordination, and that Conferences outrank a call to preach!

But how came the General Conference, in the matter of "divine rights," to be so distinguished from lesser bodies, like the quarterly conference, the leaders' and stewards' meeting, and the Sunday-school society? Women can "prophecy" in these latter meetings, but the former is a holy of holies; women must not intrude. Has not the Methodist Church already taken on about all the top-gallant ecclesiasticalism she can carry in a stiff breeze? Or is there yet room for this sky-sail?

We are now prepared to have these particular friends of "domestic women," like the Athenians, announce

A New but Queer Philosophy

which is summed up in the one command: Woman, obey man! It is no longer, "Wives, submit yourselves unto your own husbands, as unto the Lord." To teach that authority is vested in man because he is man, and obedience in woman because she is woman, is a new doctrine indeed. Whither will such Athenianism lead us? What woman is to obey what man? When men and women meet in the marketplace, all that is necessary is for the man who wants some particular woman to obey him, to assert his majesty: "I'm your man, go!" And she goeth. How about one man commanding another man's wife? Where does the daughter's obedience to her father end? I had supposed if authority, in its distinct characteristic, did not find its seat in truth, as Dr. Martineau affirms, it was something at least which concerns persons having certain relations, and relations differ. The family has its claims, so has the church, and so has the State. Besides, we are not under law, but under the Gospel. Otto Pfleiderer's London and Oxford lectures on the "Influence of the Apostle Paul" would furnish the fresh opponents of teaching-women with good reading. Mutual obligations which spring out of reciprocal relations now have the guidance of the two great commandments on which hang all the law and the prophets. Paul was good authority on marital duties, and Plato's theory of government rests on the same principles of reciprocity as Paul's authority: "In the administration of a State, neither a woman as a woman, nor a man as a man, has any special function, but the gifts are equal in both sexes."

If these teachers of new doctrine are not great statesmen, it is possible

They May Not be Great Scholars.

Greek is something they would have us believe is vested in their side of the question, as they assume authority to be vested—only in man. But the attempt to show that such distinction exists in the Bible between "prophecy" and "teaching" as to allow women to do the one and not to do the other, is a bit of terrorism which must lead critical students on that side occasionally to whisper to themselves, "A crowd is not a company." I have the highest personal esteem for the great abilities of my venerable brother, who seems to be the "rock" on which his little builds its male church, but I confess that I had no little surprise when I read from his pen that when "St. Paul designates the province of woman or wife in the church, keeping in mind her relations to man or husband, and reminding her of her privileges 'at home' in reference to ecclesiastical and debatable matters, he uses the word *laikos* (1 Cor. 15:34, 35), showing that she is prohibited discussion and debate in the church, but may consult and counsel with her husband or with man." When he repeated the same things in the *HERALD* last week, and summoned Canon Farrar that we might "look at the clear light shed on his [Paul's] teaching by critical scholars," I was the more surprised to have him take the Canon aside, simply because he could not manage him to his liking, and say to us, "As good a scholar as Dr. Farrar, he was careless here." It will be necessary for this Greek brother to brush up his Greek. He ought to remember that the *laikos* (laika) of Paul on which he and all his following hang this novelty of doctrine, is no longer classical, but New Testament Greek. And he ought to remember that Dr. Robinson, in his lexicon, says the word means, "In New Testament generally to speak, to talk." Moreover, since he has set forth "some sentiments of the late Dr. Whedon as opposed" to "Rev. Dr. Parkhurst and Baldwin," he will doubtless suffer more sentiments of the late Dr. Whedon to be set forth to correct him. "The *verba laici*, the root of which is *laos*," says Dr. Whedon, "is a word like *prattle*, *chatter* and *jargon*, formed from imitation of senseless or childish language. In the classic Greek it usually retains that import, but in New Testament Greek it signifies as here to talk or discourse in any mode, usually with the idea of continuance. No argument can be drawn from the word in regard to the nature of the utterances which St. Paul forbids." As this is the view of all the commentators I can find in my library, among whom are John Wesley, Adam Clarke, Lange, Hackett, Hatch, Pfleiderer, Marcus Dod, etc., I may presume Dr. Whedon, in this instance, as in most others, is right.

If not Biblical scholars, how can we expect

These Teachers of "Some New Thing"

to be acquainted with the latest views of the best-accredited scholarship in church history? They seem not to know the most remarkable results of the best studies in this direction during the last ten years. The most exacting Oxford authority says in the preface to the third edition of his book: "The study of primitive Christianity is only in its infancy." It is coming to be the settled conviction of authoritative teachers "that not only did the elements of the Christian societies exist, but that also the forces which welded them together and gave them shape are adequately explained by existing forces of human society." It is also now believed among the best scholars "that church officers were in no case part of an original framework, but arose out of subsequent historical circumstances, and that bishops and deacons arose out of different circumstances from presbyters." This latter statement seems to have received a remarkable confirmation from the "Teaching of the Apostles." The best and latest teacher I know says the basis of association in the early Christian communities was such that "admission was open, not only to free-born citizens, but to women and strangers, to freedmen and slaves." But, setting all facts aside which seem to play no important part with the assumptions of these "Ruperts of debate," what will the world think, or what must they themselves think, of the consistency of Christian teachers, nay, the solemn mockery of Methodist preachers and Methodist laymen, in agreeing to submit the question of "making void the law of God" to a vote of the church?

The Conferences.

N. E. SOUTHERN CONFERENCE.

Providence District.

Haven Church, East Providence, was crowded Monday evening, Sept. 29. The question, "Ought Women to be Admitted as Delegates to the General Conference?" was discussed in the affirmative by Mr. J. E. C. Farnham and Miss Annie Moulton, and in the negative by Miss Amy Stacy and Mr. E. P. Small. The chairman, H. S. Babcock, decided that the affirmative had gained their case, which decision was confirmed by ballot by the audience. Sensible people! This society had a full house and a full program at the jubilee celebration of their emancipation from debt. One line on the program read, "Total indebtedness paid, Oct. 6, 1889, \$2,454.42." Of course it was perfectly natural that they should "make merry and be glad," and call in their friends and neighbors to rejoice with them. It took the presiding elder and four Methodist ministers, beside the pastor, Rev. L. G. Horton, and the clergy of the town—one Baptist, one Protestant Episcopal, and one Universalist—to do the celebrating. And they were well sustained by the sweet singers and supplemented by the talented elocutionist of the evening, Miss M. S. Saulpaugh. The president of the trustees, J. E. C. Farnham, presided, and happily introduced the speakers. A new and much larger church edifice is needed by this people, and they are so happy in their success in removing the debt, that they will no doubt in the near future ask their pastor to call on them for larger subscriptions for the new building.

At the Providence District Epworth Convention held in the Methodist Church of Attleboro, Rev. F. J. Cooper was re-elected president, but, declining to serve, Rev. S. H. Day was afterward elected. Mrs. Day was elected corresponding secretary, but declined on account of a press of other duties.

At the annual meeting of the Woman's Home Missionary Society, consisting of delegates from the different auxiliaries of the Conference, Mrs. S. H. Day was unanimously re-elected president of the

Conference organization. She was also chosen delegate to represent the Conference at Buffalo, N. Y., at the meeting of the general society.

Rev. C. N. Hinkley, pastor of Emmanuel Church, Mansfield, baptized seven persons, and received twelve into full membership—nine from probation and three by letter—Sunday, Oct. 5.

Two were received into full membership in the Wanskuck Church, Providence, Sunday, Oct. 5.

Bishop Harkin forbade the Catholic children taking any part in the Cotton Centenary celebration in Pawtucket, lest they should be blessed by a Protestant clergyman. The Protestant schools met Sunday in Music Hall, and began the celebration by singing "Praise God from whom all blessings flow," and listened to speeches appropriate to the occasion. Rev. P. M. Vinton, pastor of the First Church, Pawtucket, was one of the speakers.

Rev. J. A. L. Rich, pastor of Embury Church, Pawtucket, has a poem, "1790-1890," in the *Evening Times*, Pawtucket.

A full house greeted the vision of the visitor as he entered the parlors of Ashbury Memorial Church, Providence, Wednesday evening, Oct. 1. It was the pastor that received his church and congregation that evening, giving them a pleasant occasion, with instrumental and vocal music, readings, etc. Babies, children, young people, middle-aged and veterans seemed glad to be there. Bro. Jones, the pastor, always has something moving.

The Sunday-school at Hill's Grove had a very interesting harvest concert, Sunday evening, Oct. 5. On the same day five persons were received into the church from probation. Three were immersed, Sunday, Oct. 12.

The young people connected with the Wanskuck Mission, Providence, gave a very attractive entertainment, Friday evening, Oct. 3, consisting of vocal and instrumental music, and readings. The proceeds are to go toward the chapel fund. It is encouraging to have the young people interested in such an enterprise.

Harris Avenue Church, Providence, has negotiated for a lot for a new church edifice.

A new Swedish church was organized by Presiding Elder Benton, last month, at Campello. It has 30 members and probationers. There is a good outlook for a self-sustaining church before long. There are more than 3,000 Swedes in that part of Brockton.

The church at Hingham reluctantly parted with its pastor, Charles E. Beals, who has returned to Drew Seminary, and is succeeded by S. F. Johnson, a transfer from the East Ohio Conference. During Bro. Beals' pastorate \$258 were raised for painting and repairing the church building, and a twelve-lamp chandelier was hung in the audience-room. New lamps have also been put in the vestry by the Epworth League, and new books for singing in social meetings have been donated by friends. A growing interest is manifest in all the departments of church work, and several persons during the last quarter have signified their intention to lead a Christian life.

New Bedford District.

Sunday, Sept. 28, was missionary day throughout the district, with a general exchange of pulpits among the pastors.

The same day, in the evening, Rev. S. McBurney, of Centenary Church, Provincetown, delivered the first of a course of lectures on "The Prodigal Son;" the next was given the 12th inst.

A little time ago burglars entered our church at Wellfleet, and took several dollars belonging to the Sunday-school.

Rev. Robert Clark, of Sandwich, is away on a two weeks' vacation, with his father at St. Albans, Vt.

Rev. Chas. S. Davis, and family, of Wellfleet, have returned from Lake Winnepesaukee.

Rev. E. F. Newell and wife, of Sagamore, have returned from their pleasant visit to Staffordville, Conn., where they went to attend the wedding of his sister.

Miss Hattie M., daughter of Rev. S. M. Beal, of Vineyard Haven, although but sixteen years of age, has passed the examination and been admitted to the Bridgewater Normal School.

Besides those mentioned last week, the following Methodists on this district have been nominated for office by the Probationary Party: For representatives, Heman B. Crowell, of West Dennis, and Wm. F. Sears, of South Harwich; for county commissioner, Wm. C. Chipman, of Sandwich; for councillor, Wm. S. McFarlin, of South Carver.

The wife and son of Rev. M. S. Kaufman, of Pleasant St. Church, New Bedford, have left for a trip to the Pacific Coast. They go in company with Bro. C. W. Anthony and wife, of Fall River.

Rev. Wm. H. Allen, wife and hired girl, of Fourth St. Church, New Bedford, were suddenly taken ill, on the 4th inst., with griping pains and nausea. The physician thought it might be colic, but it is feared that in some way they were poisoned. Rev. E. Williams supplied Bro. Allen's pulpit the 5th inst. W.

Sunday, Oct. 5, was observed in the Pleasant St. Church, New Bedford, as "Old People's Day." About five hundred persons composed the audience, which consisted largely of those past the meridian of life. The floral decorations were very attractive. After prayer by Rev. Geo. M. Hamlen, Mr. Kaufman read a poem entitled "The Aged Christian's View of Life," composed by his wife for the occasion. Mr. Kaufman's text was taken from Prov. 16:31: "The hoary head is a crown of glory, if it be found in the way of righteousness." S. S. Paine, one of the oldest members of this church, conducted a very interesting and profitable love-feast at the close of the sermon. Half a hundred stirring testimonies were given in as many minutes.

The trustees of the church at Acushnet have decided to spend \$300 in rejuvenating the interior. The platform is to be lowered, and provision made for the choir at the same end of the room as the minister. Pastor Gurney has just issued the first number of a four-page local church paper called *Good News*. It meets with much acceptance. Conversations and growing interest are reported. At the Acushnet Neighborhood Convention for October Rev. Bro. Thomas, of Marion, opened the discussion of the question: "What are the Conditions of Spiritual Growth?"

J. S. Bell, pastor of the church at Tyro, and his wife, are passing a two weeks' vacation with friends at Acushnet.

At the laying of the corner-stone of the elegant building for the Y. M. C. A. of New Bedford, by Gov. Brackett, on Monday, Oct. 6, Robert F. Raymond, esq., of the Allen St. Church, president of the Association, made an appropriate address, and Pastor Kaufman offered prayer. A large audience was in attendance.

The regular quarterly gathering of the Methodist ministers of the New Bedford District was held in the church at Vineyard Haven on Monday and Tuesday, Oct. 6 and 7. About twenty clergymen were present. A northeast storm prevailed during the session, but the hospitality of the people and the meetings were greatly enjoyed.

VERMONT CONFERENCE.

Springfield District.

Those who care for the notes from Springfield District have possibly begun to think that your correspondent has been sleeping and needs awakening, or peradventure has been on a journey. Yet, while he confesses himself to be a very fast sleeper, he does not admit that sleep has diminished the number or length of these items; neither has he been on a journey other than he has traveled over the territory embraced within the bounds of the district in the discharge of his legitimate duties. Nor has there been a dearth of church news, such as our people would

be glad to know about, there having been, perhaps, more than the ordinary amount of news items. Simply a want of time, especially at the end of the week approached, when, if at all, a letter to the *HERALD* must be forthcoming, has prevented the usual budget.

In his haste, however, the writer did find time to notice the generous offer of the *HERALD's* publishing agent and business manager to all who shall wish to subscribe for our New England Methodist paper for the coming year. To include the remaining months of the present year for the year's subscription was generous enough, and it is hoped the pastors duly emphasized the fact as they brought it to the attention of their people. The time for soliciting for new subscribers is opportune. Who will send the banner list this year? Rev. W. I. Todd, of Bellows Falls, did last year, securing a higher proportion than we suggested, viz., one for each ten members.

Aside from the generous offer of Mr. Weed, the agent, something may be said concerning the real value of the paper itself. If one wishes a paper he can go to sleep over, he does not want the *HERALD*. Editor Parkhurst seems not to believe in running a paper for such purpose, and declines to furnish a single grain of the narcotizing element. The ambitious women who are signing for their rights in the form of eligibility to the General Conference, ought to recognize in the *HERALD* an able champion for their cause, and sustain it accordingly. Those who take the opposite side of this question, can felicitate themselves with the reflection that not long will the *HERALD* be largely devoted to this specialty, and trust in it for their own excellences. But this is not writing church news; yet I will be forgiven for this reference, seeing I have not taken sides.

Pastor Austin, at Weston, has been engaged for some six weeks in revival work, in which the Baptist church united. He has been assisted by several of our pastors. The results of the meeting are some thirty conversions.

At Landgrove, also, some fifteen persons have been won for Jesus.

At Plymouth, where we had no pastor for years, E. C. Carpenter, a student from Pomfret, and now a freshman in Wesleyan, spent a few weeks preaching Jesus unto the people, replying some thirty conversions. The work is now attached to South Reading, and W. D. Spencer has the charge of it.

Rev. J. G. Switzer, we are pained to announce, has been compelled, on account of enfeebled health, to resign his pastorate at Bradford. This will be greatly regretted by all concerned, as Bro. S. is a man of rare traits of character, is a superior preacher, and is of a very genial spirit. In the short time he has been with us he has greatly endeared himself to all the brethren. Our prayers will ascend to heaven that he may fully recover and long live to preach the Gospel he so much loves. At this writing his successor cannot be named. His services closed with Oct. 12.

W. W. Brigham, the young and popular pastor at Thetford, and a sophomore at Dartmouth, has been obliged to take a short respite from his double duties to prevent a possible break-down. But for the agency of his people and the kindly interest they took in him, he would not have been returning the present year because of the hazard of assuming double responsibilities. Neither ought it to be necessary.

St. Johnsbury District.

Barton Landing and Brownstown.—This church has been blessed with much success under the efficient leadership of Pastor C. S. Hulbert, who came to it last Conference. The congregations and the attendance at the social meetings have been increased at both points

Zion's Herald.

WEDNESDAY, OCTOBER 22, 1890.

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OUR CENTENNIAL.

It has come. ZION'S HERALD extends glad greeting and welcome. This issue has a decided centennial flavor. It is intended to serve the visitor, but more especially the larger audience at home. It is our purpose that our readers shall be made to feel that they have in some good degree participated in this grand jubilee. Our next number will have a full abstract report of the proceedings of the convention.

To glance backward in any direction fills the Methodist with devout gratitude. There is occasion for deep thankfulness to God for results achieved by the fathers, and for their heroic and consecrated ministry. We have entered into their labors. But we will not anticipate the program. The fellowship of these days will be a special delight. No people are so devoted, so hearty, and so sincere in their relations to each other as Methodists.

Our words for the present and the future are full of hope. Methodism was never more aggressive, more Wesleyan, more Christian, more adaptable to the hour and the need. Our ministry were never more devout, more disinterested, more Christ-like. Wesleyan theology is of the Bible, and is for the eternities. Let us rejoice!

INSTINCT IN DEALING WITH MEN.

There used to be a manufactory in Belgium which made the sweetest bells in the world. None could compare with them, and for a long time the secret of their superior musical quality was sought in vain. At last it was learned that there was an old man in the manufactory who had been a bell-maker from his boyhood up, and knew from a man knows the heart of his child. He would stand by the molten metal of each bell, as it seethed over the furnace, and drop in, whenever the mysterious impulse seized him, a bit of tin. And when the voice within him whispered "Enough," he stepped back, and the bell was run into the mould. As long as he lived, the bells which he made had no equals anywhere.

This man had the instinct for dealing with bells. But there is a finer instinct still for dealing with men, and it works in the same way. No reasoning, no logic, can tell the man who possesses this gift why he drops this word or that deed into the troubled depths of a brother's life. He does it because he is prompted to, because his heart is moved by some mysterious impulse that is quicker and more imperative than logic. And somehow the word is always the right word, and the deed the helpful deed, so that the life is sweetened like the Belgian bells.

We have called this power a gift. It is, in a certain sense. A man must have sympathy, a warm heart, and keen sensibilities, in order to possess and exercise it. But how many good men possess all these natural qualifications, and yet have none of that intuitive tact in dealing with men which counts for so much, especially in the work of the ministry.

There are certain ways in which this instinct in dealing with men has to be developed—certain conditions, that is, which have to be fulfilled, consciously or unconsciously, before a man can trust much to his intuitions in the matter. Let us look at some of these conditions, briefly.

In the first place, he who would have the instinct for dealing with men must lead an unselfish life. Nothing so clouds the intuitive perception of another's heart and mind as selfishness. It is like a mist that gathers on the windows of the soul, so that a man's spiritual outlook becomes dim and restricted. The selfish man is never quick in his sympathies or ready in his apprehension. He remains blind, oftentimes, to needs, and longings, and outcroppings of other hearts that an unselfish man would have divined before they sought expression. It is because the selfish man is not alive to the needs of others, that he lacks that subtle power of understanding and interpreting his fellow, without which all his dealing with them must be more or less blind and mistaken. A selfish teacher never

gets at the inmost hearts of his pupils, or understands them in that intuitive way which will enable him to impart knowledge by sympathy. A selfish preacher—and, we fear, there are such—is never able to speak straight into the souls of his hearers, and touch the very springs of emotion and will, because his selfishness deprives him of insight. Sympathy is one of the first conditions of success in preaching. Another condition of developing the instinct for dealing with men is truthfulness. No man who feels that he is acting a lie can look another man in the eye, much less in the soul. And unless a man can look his fellows in the soul, he can have no instinctive understanding of them, no intuitive sympathy, no power of influence. But who ever feels himself un-pure in motive, sincere and genuine in character, loving the truth, may hope to gain that quick and deep perception of the motives and desires of others, which will enable him to exert his own influence upon them for good.

Finally, instinct in dealing with men depends in very large measure upon association with them. No matter how sympathetic, how unselfish, how truth-loving, a man may be, if he keeps himself aloof from his fellows and does not mingle freely with them, he will never develop that power of influence which comes from an instinctive knowledge of the human heart. This is the reason why so many eminent men in the ministry—men of the tenderest sensibilities, of the purest characters, of the warmest philanthropic motives—seem to fall of getting hold of the hearts of their people. They neglect the homely human bond of fellowship. They seem to shrink from associating intimately with all classes and conditions of men. They are more at home in the pulpit than by the fire-side of a parishioner. But this was not Christ's way of getting at the hearts of men and permeating them with the truth. He mingled constantly with the people. He came very close to all hearts. His sermons, when He preached, were drawn from experience, not poured into it; and all who would share something of His wonderful insight into the hearts of men, and His sympathetic influence over them, must follow His method—must go about among the people, touch them in their every-day lives, talk with them, sup with them, live with them. This is the chief condition of gaining a mastery of soul over others. Nothing but a personal diagnosis of the disease fits a minister of the Gospel to prescribe for a sick soul. The closer and oftener we come in contact with our fellows, the better we shall understand how to help them.

METHODIST CENTENNIAL.
Biographical Outlines of Participants.

Rev. C. S. Rogers, D. D.
Born at Huntington, Long Island; educated at Amenia Seminary and Wesleyan University; taught at Amenia Seminary; joined the New England Conference in 1859; in 1878 presiding elder of North Boston District; member of General Conference of 1880; now stationed at Harvard Square, Cambridge.

Rev. J. W. Lindsay, D. D.
Born in Barre, Vt.; graduated at Wesleyan University in 1840; joined the New York Conference in 1843; professor in Wesleyan and Boston Universities; member of General Conference in 1864, 1868, 1872; now presiding elder of the North Boston District.

Bishop Randolph S. Foster, D. D., LL.D.
Born at Williamsburg, O.; educated at Augusta College, Ky.; joined the Ohio Conference; elected president of Northwestern University in 1856; professor and president of Drew Theological Seminary; member of the General Conference in 1864, 1868, 1872; elected Bishop in 1872; author of "Beyond the Grave," "Studies in Theology" (most notable work); resides in Boston.

Rev. A. M. Courtney, D. D.
Born at St. Louis, Mo.; educated in public schools of St. Louis and Maryland, and Collegiate School, Brighton, England; joined Baltimore Conference in 1871; president Baltimore Preachers' Meeting; now stationed at Madison Square in that city. He says: "The greatest honor of my life is to stand with my New England brethren in the Lee Centennial."

Rev. Hugh Johnston, D. D.
Born in Canada; educated at Victoria University; president of Toronto Conference in 1889; author of "Towards the Sunrise"; contributes largely to the magazines and the press; a representative preacher of Canadian Methodism.

Rev. C. N. Grandison.
Born in Virginia of slave parents; learned to read at twelve years of age; learned Latin and Greek without a teacher; graduated at Gammon Theological Seminary; member and secretary of North Carolina Conference; now president of Bennett College, Greensboro, N. C.

Hon. William Claflin, LL. D.
Son of Lee Claflin, and born at Milford; member of Massachusetts House of Representatives in 1849-52; governor of Massachusetts, 1868-71; delegate to General Conference in 1872; member of U. S. House of Representatives, 1876-78; president of the board of trustees of Boston University, and member of the Wesleyan Association.

Rev. W. R. Clark, D. D.
Born in Greenland; educated at Newbury, Wilbraham, and Wesleyan University; joined New England Conference in 1844; presiding elder of Boston District, 1874; delegate to General Conference, 1868, 1872, 1876; fraternal delegate to Eastern British Wesleyan Conference in 1874; founder of New England Chautauqua Assembly at

Framingham; now stationed at Newton Centre.

Rev. J. W. Hamilton, D. D.
Born in Virginia; educated at Mount Union College and Boston University; joined the Pittsburgh Conference in 1865; transferred to the New England Conference in 1868; founder of the People's Church, which he served nine years; member of the General Conference of 1884 and 1888; now stationed at Saratoga St., East Boston.

Rev. J. H. Twombly, D. D.
Born in Rochester, N. H.; educated at Wesleyan University; taught at Wilbraham; joined the New England Conference in 1844; elected president of the University of Wisconsin, 1871; delegate to the General Conference in 1860 and 1864; founder of the Young People's Movement in Methodism; now stationed in Brookline.

Rev. Mark Trafton, D. D.
Born in Bangor, Maine; at fifteen bound out to learn the shoemaker's trade; attended Kent's Hill Seminary; joined the Maine Conference, 1831; transferred to the New England Conference in 1842, and stationed at Benning St., Boston; elected to Congress in 1854; prominent in reformatory effort, and distinguished as a poet and as a man of letters; was 80 years of age the first of August last; resides in North Cambridge.

Hon. Charles E. Kimball.
Born at Hallowell, Me.; educated in the public schools; prominent for many years in church, business and reformatory circles; president at one time of the Common Council of Lynn; nominee of the Prohibitory Party for the 6th congressional district; president of the Boston Methodist Social Union, 1887-88; resides at Lynn.

Rev. R. L. Greene, D. D.
Born at Bangor, Maine; educated at Kent's Hill and at Wesleyan University; joined Maine Conference in 1876; transferred in 1880 to New Hampshire Conference; transferred to New England Conference in 1883; now pastor of the People's Church.

Rev. C. A. Plummer.
Born in New Castle, N. H.; educated at East Maine Conference Seminary and at Concord Biblical Institute; joined East Maine Conference in 1860; elected to General Conference, 1884; appointed presiding elder of Bucksport District, 1875, and of Rockland District, 1884; now stationed at Thomaston, Maine.

Rev. Geo. S. Chabourne, D. D.
Born in Great Falls, N. H.; educated at Tilton Seminary and at Wesleyan University; joined Troy Conference in 1863; transferred to New England Conference, 1870; presiding elder of North Boston District, 1886, and now presiding elder of the Boston District; member of General Conference of 1888.

Rev. B. P. Raymond, D. D., LL. D.
Born in Stamford, Conn.; graduated at Lawrence University in the class of 1870, and after a course in theology at Boston Theological School, served six years as pastor in the New England Southern Conference; in 1882 called to the presidency of his alma mater; elected to the presidency of Wesleyan University in December, 1888.

Rev. George Lansing Taylor, D. D.
Born at Skaneateles, N. Y.; educated at Ohio Wesleyan University and at Columbia College; assistant editor of *Christian Advocate* under Dr. (afterwards Bishop) Thomson; joined New York East Conference in 1862; widely known as a poet and writer.

Hon. Alden Speare.
Born at Chelsea, Vt.; educated at Newbury Seminary; came early to Boston and became a member of Bromfield St. Church; built up a large business and became a generous benefactor of the church; member and president of the Wesleyan Association; trustee of Boston University; now president of the Chamber of Commerce of the city of Boston; lives at Newton Centre.

Rev. David Sherman, D. D.
Born in New Lebanon, N. Y.; educated at Wilbraham; joined the New England Conference in 1843; in 1860 made presiding elder of the Worcester District, and has since that period occupied the presiding eldership of the Springfield, Lynn and Boston Districts; elected to the General Conference of 1864, 1868, 1872; author of "Sketches of New England Divines," "History of the Discipline," and many magazine and newspaper articles.

Rev. D. A. Whedon, D. D.
Born in New York; graduated at Wesleyan in 1845; joined New England Conference, 1846; transferred to New England Southern Conference in 1856; served as presiding elder; trustee of Wesleyan University; elected to eight General Conferences; an able and discriminating writer; now lives at East Greenwich, R. I.

President W. F. Warren, D. D., LL. D.
Born in Williamsburg; graduated from Wesleyan University in 1853; joined the New England Conference in 1855; devoted several years to study, travel and teaching abroad; in 1873 elected president of Boston University; distinguished as an author and man of letters—the most notable volume being his "Paradise Found."

Rev. J. M. Buckley, D. D.
Born in Rahway, N. J.; educated at Pennington Seminary and Wesleyan University; joined the New Hampshire Conference in 1858; now a member of the New York East Conference; elected a member of the General Conference of 1872 and each successive session; in 1880 elected editor of the *Christian Advocate*, and has been twice re-elected.

Hon. W. P. Dillingham.
Born at Waterbury, Vt., the son of the distinguished lawyer and devout

and revered layman, Paul Dillingham, who still lives, at fourscore years and ten. The son is an able lawyer; has just closed a most honorable record as governor of the State (a position which the father also once held); is a member of the Wesleyan Association.

Rev. Joseph H. Mansfield, D. D.
Born at Whitehall, N. Y.; graduated at Wesleyan University in 1865; joined the New England Conference in 1866; in 1886 appointed presiding elder of the Lynn District; elected to the General Conference of 1888; lives at Lynn.

Rev. J. E. C. Sawyer, D. D.
Born in Boston; joined the East Maine Conference in 1863; many years a member of the Troy Conference, taking excellent appointments; elected to the General Conference of 1884; special speaker at the Centennial Conference at Baltimore; now stationed at Pittsfield.

Rev. Charles Parkhurst, D. D.
Editor of ZION'S HERALD, his predecessors being Rev. B. K. Petree, D. D., from 1872-1888; Rev. Gilbert Haven, D. D., from 1867-1872; Rev. N. E. Cobleigh, D. D., from 1863-1867; Rev. E. O. Haven, D. D., from 1856-1863; Rev. Daniel Wise, D. D., from 1852-1856; Rev. Abel Stevens, LL. D., from January, 1841, to July, 1852; Mr. William C. Brown, from August, 1836, to Jan., 1841; Mr. Benjamin Kingsbury, from July, 1834, to Aug., 1836; Rev. S. W. Wilson, from November, 1832, to June, 1834; Rev. Shipley Wells Wilson, from June, 1832, to November, 1832; Mr. William C. Brown and Rev. T. Merritt from July, 1831, to June, 1832; (the Wesleyan Association purchased the paper, July, 1831.) Mr. G. V. H. Forbes, from 1824 to 1828 (when the paper was transferred to New York city); Mr. Barber Badger, 1824; Rev. John R. Cotting, 1823.

Hon. O. H. Durrell.
Born in Cambridge; educated in the public schools; became a member of the well-known firm of Brown, Durrell & Co.; trustee of Boston University, and president of the Bureau of Methodist Missions of this city; resides at Cambridge.

Rev. James M. King, D. D.
Born in Girard, Pa.; graduated at Wesleyan University in 1862; taught for six years in the Collegiate Institute, Fort Edward; joined the Troy Conference in 1868; joined the New York Conference in 1873; elected to the General Conference in 1884 and 1888; has been for many years pastor of Methodist churches in New York city.

Rev. W. I. Haven.
Born in Westfield, Mass.; educated in Boston Latin School, Wilbraham, Wesleyan University, Drew Theological Seminary, and Boston University School of Theology; taught one year at Claflin University, South Carolina; entered the ministry in 1871; now stationed at First Church, Boston; three years in the presidency of the young people's movement in New England.

Rev. D. H. Eia, D. D.
Born at Canaan, Me.; educated at Kent's Hill and at Wesleyan University; principal of East Greenwich Seminary 1871-73; joined New England Southern Conference, 1858; transferred to New England Conference, 1869; member of General Conference, 1872 and 1884; trustee of Wilbraham Academy since 1882; trustee of Wesleyan University since 1883; presiding elder of Springfield District, 1878-81; now stationed at Mt. Bellingham Church, Chelsea.

Rev. Daniel B. Randall.
Born in Hardwick, Vt.; educated in the public schools; abandoned the study of law to become a Methodist minister; first circuit embraced ten towns, and remuneration for first year's services \$17.40; joined the New England Conference in 1838; has been sixty-two years a member of the Maine Conference; six years a presiding elder, and four times a delegate to the General Conference; resides in Portland.

Rev. W. F. Mallalieu, D. D., LL. D.
Born in Sutton; graduated at Wesleyan University in 1857; joined the New England Conference, 1858; elected president of Tennessee College, 1867; elected to General Conference, 1872, 1880, 1884; elected a Bishop in 1884, with his episcopal residence at New Orleans.

Rev. Samuel F. Upham, D. D.
Born in Duxbury, son of Rev. Frederick Upham, D. D., who is now living at the age of 91 years; graduated at Wesleyan University; united with the New England Southern Conference in 1856; transferred to the New England Conference, 1864; elected professor of practical theology in Drew Seminary, 1880; member of the General Conference of 1880 and 1884; resides at Madison, N. J.

Rev. F. M. Bristol, D. D.
Born in New York; educated at the Northwestern University; joined the Rock River Conference in 1877; elected a delegate to the General Conference of 1888; was appointed fraternal delegate to the Methodist Episcopal Church, South, at the session of the General Conference of that church, held the present year; is now stationed at Trinity Church, Chicago.

Hon. C. C. Corbin.
Born in Dudley, son of Benjamin A. Corbin, a prominent Methodist layman; educated at Wilbraham and Rochester, N. Y.; for nearly thirty years superintendent of the Sunday-school of the Methodist Church at Webster; an extensive shoe-manufacturer; president of the First National Bank; delegate to the General Conference of 1884; a member of the Massachusetts Senate in 1881-82; member of the Wesleyan Association.

Woman and Revolution.
There are a few in the church who regard the woman question, now under consideration, as a sort of Trojan horse, packed with forces inimical to the church and ready to break out in destruction the moment the machine enters the citadel. One writer is sure it is a part of a larger movement to secure for women the right to vote in the State and to enter the ministry on the same terms and with the same methods as men. On reading the long indictment, one would think that the women of Methodism, hitherto so deeply interested and devoted to pious work, had lost their zeal and been suddenly transformed into a body of traitors, prepared to use studied concealment and Jesuitical craft to accomplish ulterior ends. Though the proof offered, in several columns, is abundant in bulk, it somewhat slenderly sustains the charge. The writer quotes the utterances of three Methodist women and two men to establish his case. They were not speaking at the point now in issue, and they had no authority to speak for the great body of women in the Methodist Church. There are 1,600,000 female members of the Methodist Episcopal Church. The evidence of revolution does not thus far appear to be very convincing. It stands as 3 against 1,000,997—a meagre body of evidence to sustain the charge of a general movement for revolution. Can this be the best evidence the opposition have to offer?

—Daniels says of Bishop Gilbert Haven: "He is remembered by his parishioners more as a man than as a minister. They say there was no ministerial style about him; no attempt whatever at clerical sanctity of manner. The form of godliness was of little account to him, perhaps too little, but for the power thereof he had an ever-increasing desire. He was a man of endless perseverance, abundant in labors; not only labors in public, but from house to house."

PERSONALS.
—Rev. S. F. Upham, D. D., ever welcome in New England, made us a pleasant call last week.
—Senator Hoar, walking the streets of Boston in modest plain dress, is one of the ordinary sights of these days.
—Mr. Frederic Harrison, in his touching picture of Canon Liddon, notes especially his "sweet and gentle melancholy."
—The necessary enlargement of the auditorium of Dr. J. R. Day's church will make it the largest Protestant place of worship in New York.
—Prof. Norman Fox says that "It is a thoroughly unhistoric conception that the Christian Church is a continuation of the old Jewish system."
—Vermont honors itself in the re-election of Senator Morrill. That State has been noted during its history for the men it has sent to the United States Senate.
—Cardinal Newman always preached from manuscript, and was quite unequal to extemporaneous speech. He said that "he never saw his audience."

—Mr. C. H. Stackpole, a member of the senior class in the School of Theology, will read a paper on Africa at the Inter-Seminary Missionary Alliance in Pittsburgh, Pa., this week.
—Rev. F. M. Larkin, of Southern California Conference, a graduate of the School of Theology in the class of 1888, has been elected editor of the *Southern California Christian Advocate*, which is published at Los Angeles.
—The ministry of Rev. J. O. Peck, D. D., always successful, was especially remarkable in the use which he made of the church papers. We are informed that on his last charge he personally secured nearly three hundred new subscribers.
—The election of Mrs. Charlotte S. Doolittle as State secretary of the Order of the King's Daughters, has been confirmed by the Central Council in New York. Mrs. Doolittle may be seen from 12 to 1 o'clock daily at No. 2 Beacon Hill place.
—At the latest annual meeting of the Massachusetts Women's Christian Temperance Union in Worcester, Miss Elizabeth S. Tobey resigned her position as State president, and Mrs. S. S. Fessenden, of Malden, was elected to fill the vacancy.
—Mrs. Susan B. Holway, well known to New England Methodists, will reach her 80th birthday on Friday of this week (Oct. 24). She will doubtless receive many congratulations both by letter and in person at her home, No. 139 Shurtleff St., Chelsea.
—In a personal letter from Dr. J. W. Bashford, president of Ohio Wesleyan University, to the editor of the *Buffalo Christian Advocate*, he says: "Give my tenderest love to D. L. Moody. He preached a sermon on the occasion of the dedication of the new State Capitol in Madison, Wis., in 1867, under which I decided for an open, positive Christian life and for the Christian ministry."
—Rev. James T. Docking has been writing a series of articles for the *Preacher's Assistant* on "Pulpit Bible Reading." These articles have evoked much favorable comment, and are said to be of exceptionally high worth and value to clergymen. Special demand has been made for their publication in book form, which will be done as early as Mr. Docking can revise them for the press.
—The fact that John Wesley had begun to visit the condemned prisoners in the jail at Oxford, coming to the knowledge of his father, the son received this grateful word of counsel:—"Go on, then, in God's name, in the path to which your Savior's blood has led you, and that track wherein your father has trod before you. For when I was in the castle there, at Oxford I visited those in the castle there, and I walked as you can, though not fearfully, and my heart and my prayers are with you."

—Rev. Dr. N. S. Sikes writes from Fochow, under date of Aug. 30:—"Yesterday I received a cablegram from Dr. S. L. Gracey, our coming U. S. Consul, with the pleasant information that he would arrive in Fochow to-morrow. Also a telegram from Mrs. Ahok, announcing her safe arrival in Hong Kong, Aug. 27. She, too, is expected on to-morrow. It is with some solicitude we meet her. It is with the welcome of her loving husband, whom she has come back to the dear old home, to find him encased in the huge coffin which stands in the rear hall of the central court, and to any of us who have seen the face of Mr. Ahok. Yet for her it is written, 'As thy day shall thy strength be.'"

Rev. W. N. Brodbeck, D. D.
Born at Marietta, Ohio; educated in the public schools, and studied law in the years 1868-71; joined the Cincinnati Conference in 1872; was taken up from Walnut Hills, Cincinnati, and stationed at Tremont St., Boston; is a trustee of Boston University. His first pastorate in the New England Conference is notably successful.

Hon. E. H. Dunn.
Born in Boston; educated at the public schools and at an academy; entered a store in early life to learn the leather business; commenced business for himself in 1852, and is now at the head of the well-known firm of Dunn, Green & Co., 30 South St.—a notable example of a self-made man; president at one time of the Young Men's Christian Association of this city; twice president of the Boston Methodist Social Union; trustee of Boston University; president of the Wesleyan Association.

Rev. L. S. Bates, D. D.
Born in North Easton, son of Rev. Lewis Bates, who was an itinerant minister for sixty-one years; educated at the public schools and academies; joined the Providence Conference in 1870; transferred later to the New England Conference; has been stationed for twelve years at the East Boston Bethel, doing, with much other religious work, a most important and helpful service for sailors.

Hon. J. Q. A. Brackett.
Governor of the Commonwealth of Massachusetts.
Hon. Thomas N. Hart.
Mayor of the City of Boston.

The New England Convention of 1866.
We have examined with interest the report of the proceedings of the New England Methodist Convention of 1866. The roll of nearly nine hundred delegates, representing all parts of New England, is both satisfying and inspiring to read. In the thirty-five years that have elapsed, the majority of "the worthies" have been gathered. We recognize gratefully among the living Revs. B. S. Arze, Kinsman Atkinson, D. C. Babcock, William Butler, E. C. Bass, Seth H. Beale, Henry Chandler, Stephen Cushing, John Currier, A. L. Cooper, C. M. Dismore, W. D. Bridge, C. U. Dunning, J. Enright, W. O. Holway, W. S. Jones, Albert Gould, L. Luce, C. Munger, Franklin Furber, Ammi Prince, Walter Eia, Frederick Upham, Geo. F. Eaton, S. E. Quimby, R. Morgan, D. B. Randall, J. W. Guernsey, Roscoe Sanderson, Peter Merrill, H. A. Spencer, W. H. Hatch, S. P. Heath, W. T. Jewell, M. J. Talbot, J. W. Willett, James Pike, W. V. Morrison, J. L. Lively. Among the names of prominent laymen we notice Franklin Rand, ex-Gov. Evans, C. E. Kimball, L. T. Durgin, C. H. Cross, F. N. Nickerson, John G. Carr, Henry Nutt, F. F. Porter, J. F. Almy, A. S. Weed, and many others. Hon. William Claflin was president of this convention, and the name of Paul Dillingham is the first of the notable list of vice-presidents. Livers Hall, of Charleston, called the convention to order. Able papers were read by Drs. George Webster, D. D. Barrows, Stephen Yail, David Patten, Joseph Cummings, James Thurston, and Hon. J. J. Perry. Bishop Simpson was present, and aroused the convention to great enthusiasm by his addresses. Father Taylor was there, and talked in his inimitable way upon education, receiving great applause as he uttered these words: "God bless our colleges! And if I was only worth millions, I'd run my hands in my pockets up to the elbows! I want you to go through five millions, hit or miss!"

At the banquet Governor Bullock made a memorable speech, paying Methodism in its genius and work a glowing and eloquent tribute. A layman who was present and familiar with our work in New England, pronounced that convention as of remarkable value in cohering and arousing our constituency.

The Question Submitted.
With the article of Dr. Hamilton on the second page, and that of Mrs. K. L. Stevenson on the family page, we submit the question of the eligibility of women for General Conference to our membership for an expression of judgment as directed by the General Conference of 1888. It has been allowed for the discussion of the subject, but no more might be demanded, in order that our people might act with intelligent interest in a matter of such gravity. At the first we solicited the frank expression of views from all persons for publication; and though strongly convinced that the women should be admitted, we have made place for every contribution which advocated their exclusion. It is hoped that our membership will now so generally exercise their prerogative, in the expression of opinion by the ballot, that the denomination shall be greatly enlightened and helped to right action in the case.

Woman and Revolution.
There are a few in the church who regard the woman question, now under consideration, as a sort of Trojan horse, packed with forces inimical to the church and ready to break out in destruction the moment the machine enters the citadel. One writer is sure it is a part of a larger movement to secure for women the right to vote in the State and to enter the ministry on the same terms and with the same methods as men. On reading the long indictment, one would think that the women of Methodism, hitherto so deeply interested and devoted to pious work, had lost their zeal and been suddenly transformed into a body of traitors, prepared to use studied concealment and Jesuitical craft to accomplish ulterior ends. Though the proof offered, in several columns, is abundant in bulk, it somewhat slenderly sustains the charge. The writer quotes the utterances of three Methodist women and two men to establish his case. They were not speaking at the point now in issue, and they had no authority to speak for the great body of women in the Methodist Church. There are 1,600,000 female members of the Methodist Episcopal Church. The evidence of revolution does not thus far appear to be very convincing. It stands as 3 against 1,000,997—a meagre body of evidence to sustain the charge of a general movement for revolution. Can this be the best evidence the opposition have to offer?

—Daniels says of Bishop Gilbert Haven: "He is remembered by his parishioners more as a man than as a minister. They say there was no ministerial style about him; no attempt whatever at clerical sanctity of manner. The form of godliness was of little account to him, perhaps too little, but for the power thereof he had an ever-increasing desire. He was a man of endless perseverance, abundant in labors; not only labors in public, but from house to house."

PERSONALS.
—Rev. S. F. Upham, D. D., ever welcome in New England, made us a pleasant call last week.
—Senator Hoar, walking the streets of Boston in modest plain dress, is one of the ordinary sights of these days.
—Mr. Frederic Harrison, in his touching picture of Canon Liddon, notes especially his "sweet and gentle melancholy."
—The necessary enlargement of the auditorium of Dr. J. R. Day's church will make it the largest Protestant place of worship in New York.
—Prof. Norman Fox says that "It is a thoroughly unhistoric conception that the Christian Church is a continuation of the old Jewish system."
—Vermont honors itself in the re-election of Senator Morrill. That State has been noted during its history for the men it has sent to the United States Senate.
—Cardinal Newman always preached from manuscript, and was quite unequal to extemporaneous speech. He said that "he never saw his audience."

—Mr. C. H. Stackpole, a member of the senior class in the School of Theology, will read a paper on Africa at the Inter-Seminary Missionary Alliance in Pittsburgh, Pa., this week.
—Rev. F. M. Larkin, of Southern California Conference, a graduate of the School of Theology in the class of 1888, has been elected editor of the *Southern California Christian Advocate*, which is published at Los Angeles.
—The ministry of Rev. J. O. Peck, D. D., always successful, was especially remarkable in the use which he made of the church papers. We are informed that on his last charge he personally secured nearly three hundred new subscribers.
—The election of Mrs. Charlotte S. Doolittle as State secretary of the Order of the King's Daughters, has been confirmed by the Central Council in New York. Mrs. Doolittle may be seen from 12 to 1 o'clock daily at No. 2 Beacon Hill place.
—At the latest annual meeting of the Massachusetts Women's Christian Temperance Union in Worcester, Miss Elizabeth S. Tobey resigned her position as State president, and Mrs. S. S. Fessenden, of Malden, was elected to fill the vacancy.
—Mrs. Susan B. Holway, well known to New England Methodists, will reach her 80th birthday on Friday of this week (Oct. 24). She will doubtless receive many congratulations both by letter and in person at her home, No. 139 Shurtleff St., Chelsea.
—In a personal letter from Dr. J. W. Bashford, president of Ohio Wesleyan University, to the editor of the *Buffalo Christian Advocate*, he says: "Give my tenderest love to D. L. Moody. He preached a sermon on the occasion of the dedication of the new State Capitol in Madison, Wis., in 1867, under which I decided for an open, positive Christian life and for the Christian ministry."
—Rev. James T. Docking has been writing a series of articles for the *Preacher's Assistant* on "Pulpit Bible Reading." These articles have evoked much favorable comment, and are said to be of exceptionally high worth and value to clergymen. Special demand has been made for their publication in book form, which will be done as early as Mr. Docking can revise them for the press.
—The fact that John Wesley had begun to visit the condemned prisoners in the jail at Oxford, coming to the knowledge of his father, the son received this grateful word of counsel:—"Go on, then, in God's name, in the path to which your Savior's blood has led you, and that track wherein your father has trod before you. For when I was in the castle there, at Oxford I visited those in the castle there, and I walked as you can, though not fearfully, and my heart and my prayers are with you."

—Rev. Dr. N. S. Sikes writes from Fochow, under date of Aug. 30:—"Yesterday I received a cablegram from Dr. S. L. Gracey, our coming U. S. Consul, with the pleasant information that he would arrive in Fochow to-morrow. Also a telegram from Mrs. Ahok, announcing her safe arrival in Hong Kong, Aug. 27. She, too, is expected on to-morrow. It is with some solic

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or race, that the State,
and the nation which
honor or contempt,
Christ, had suffered irrepar-
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FLETS.
gram sent 5th page.
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prayers on Sunday evening, Oct. 12. The or-
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organized into an Epworth League, with Mr.
F. L. Beal as president. Their prayer-meet-
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have recently come into this church from the
Roman Catholic Church. Mr. J. E. Josselyn,
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Lynn District.
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tion gathered on Sunday afternoon last for
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NORTH BOSTON DISTRICT PREACHERS'
MEETING.
The thirty-third meeting of the North Bos-
ton District Ministerial Association was held
with the M. E. Church of Leominster on Fri-
day, Oct. 17. Dr. Dight ably maintained
the moral influence theory of the purpose of
the movement. Bro. C. E. Davis carried the
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these 80 towns, add them to the 270 already
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"I am glad to welcome you to this, the
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The magnificent new \$200,000 New York
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day, Bishop Foss preaching in the morning,
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tuality. Dr. William Rice read an admirable
essay on the "Intermediate State," defending
with clearness and agency the thought that
no mortal has yet entered heaven or hell, but
awaits in Hades the general resurrection and
the judgment day. Bro. Jas. Mudge devel-
oped the eight principal rules that should
guide in the "Interpretation of Scripture,"
and the Association unanimously voted that
the editor of ZION'S HERALD be requested to
publish this essay in his paper. The question
of women in the General Conference was then
debated so far as the remaining time allowed,
speeches favoring their admission being
made by Dr. Lindsay and Bro. C. F. Rice,
and a negative bearing by Dr. W. Rice and
Bro. A. Woods. The pastor and ladies of the
Leominster church were heartily thanked for
their beautiful hospitality, and at 7 p. m. a
very successful and greatly enjoyed, though
somewhat slimly attended, meeting was
brought to a close.

JAMES MUDGE, Sec.
Springfield. — The Sunday-school board of
Trinity Church has elected Mrs. E. J. Morse as
assistant superintendent. The school observed
Good Things day on Oct. 19. Trinity will
begin special revival services about Nov. 1.
Prof. Townner and wife will assist Pastor
MacMillen. The church is now in a good
condition, and a fruitful work is looked for-
ward to.

West Springfield. — Pastor Marble is popu-
lar with his charge, and the church is in an
excellent condition. Improvements are being
made in the church property at an outlay of
about \$600.

East Longmeadow. — Pastor J. H. Gaylord
is now in the third year of his second term.
In addition to extensive repairs made to the
church edifice a year ago, the church is about
to have slate roofing put on. All the affairs
of the church are doing well.

Chicopee Falls. — This church is advancing
all along the line under Pastor Beekman.
Union revival services of the churches of the
village have been held under the lead of
Evangelist S. Hartwell Pratt, with good re-
sults. Prof. Townner and wife have assisted
with the music.

Graces. — Presiding Elder Eaton preached
in Rev. W. J. Heath's pulpit on Oct. 12.

Asbury. — Rev. C. A. Littlefield is busy
gathering up the results of the special work.
Many have been reached, and the church has
been greatly quickened in all its work.

Northampton. — The Northampton Daily
Herald of Oct. 14 prints in full a sermon
preached by Rev. F. T. Pomeroy on "Build-
ing the Walls." It is a most able and
thoughtful as well as practical plea to the
church for the building of a new edifice. We
trust it will receive favorable and most gen-
erous response. On Oct. 5, the pastor bap-
tized three adults, received five on probation,
nine from probation into full membership,
and three by letter.

The value of ZION'S HERALD is becoming
to be more and more appreciated by the
Methodists of the district. Aside from the
value as a denominational medium, it is ad-
mitted by good judges of religious news-
papers to be one of the brightest and ablest-
edited of its class. It feels sure that a grow-
ing subscription list in this part of the State
will result, which will surely gladden the
editor's heart and aid in the grand work
which the HERALD is doing in behalf of the
worn-out preachers.

[Our correspondent sends a full report of the
Epworth League Convention at Chicopee, which
will appear in the regular League issue next week.
— Ed. ZION'S HERALD.]

N. E. SOUTHERN CONFERENCE.
Norwich District.
The church at Putnam has just lost one of
its oldest and most honored members in the
death of Bro. Walter Burlingham, who was
also one of the founders of the church in
1858. He was one of the oldest subscribers
to ZION'S HERALD, and was very proud of
this organ of New England Methodism.

There is an excellent religious interest in the
church, which is steadily increasing, and the
outlook for a general revival is very encour-
aging. The financial and temporal interests
are in a good condition. Rev. W. C. Newell
is the pastor. The good people of this town
are delighted at the fact that the vote for no-
license was carried by a large majority. Earn-
est and prudent work won the day.

Rev. A. P. Palmer, of Williamstown, was
one of the speakers at the non-partisan tem-
perance mass meeting held in the Opera
House in that city just before the recent elec-
tion. The vote, however, was for license by a
comparatively small majority.

Rev. Samuel McKown, a superannuated
preacher of the N. E. Southern Conference,
died at his home in Jewett City, the 14th
inst., and his funeral was attended the 17th
in the church at that place. The services
were in charge of the presiding elder, Rev. E.
Tirrell, who was assisted by Revs. Messrs.
Bates, J. T. Benson, Trask, Buck, Ward
and Field. Bro. McKown was formerly a
Free Baptist, and came to us from that denomi-
nation in 1874, bringing with him that which
is now known as Grace Church in Taunton,
Mass. He was a very spiritual man, an earnest
worker for souls, and in nearly or quite
all of his charges had revivals. A truly holy
man has gone from us to his great reward. He
was a brother of Rev. Andrew McKown, of
the New England Conference. Devout men,
his ministerial brethren, bore him to his burial.
An aged widow is left to mourn her loss.

At the recent annual convention of
the Connecticut Union of the Society
of Christian Endeavor held in William-
stown, our church was represented by Rev.
Joseph Pullman, D. D., of New Britain, and
Rev. S. L. Baldwin, D. D., of New York.
Both of these brethren made excellent speech-
es, and impressed favorably the large au-
diences that listened to them.

O. L. C. X.

Providence District.
Rev. Clark Crawford, the popular and in-
defatigable pastor of the Mathewson Street
Church, Providence, is receiving much en-
couragement in securing pledges for the erec-
tion of a new and better-located church struc-
ture for this historic society. It is hoped that
all friends of the society will generously help
on this most worthy enterprise.

Special interest is manifested in church
work by the good people of Warren. Sixteen
probationers were received into full connec-
tion on the first Sabbath in October, by the
pastor, Rev. E. P. Pharesen. A plan of visit-
ation throughout the membership and con-
gregation has been organized, and works suc-
cessfully.

Over two hundred members and guests of
the Providence Methodist Social Union met in
Spink's parlors, Wednesday evening, Oct.
15. After an hour of social chat, supper was
served. The Temple Quartette and Beethoven
String Quartette furnished music for the oc-
casion. Six new members were added. Rev.
Dr. Parkhurst, editor of ZION'S HERALD,
gave an address on "Three Constituents of a

Christian Life." Rev. Dr. Webb, pastor of
St. Paul's Church, followed, with an address
on Christian culture, discussing the relation
of beauty and religion.

Rev. J. W. Webb, D. D., delivered a prac-
tical and interesting lecture on "Happy and
Unhappy Marriages," in the Assembly Room
Church, Providence, Wednesday evening,
Oct. 15. This was the first of a course of
four lectures to be given in that church. A
large audience was present.

The Epworth League of the Methodist
Church, Bristol, gave an entertainment, the
proceeds of which are to help pay for the de-
coration of the vestries. A large audience
greeted them. The entertainment was an ex-
cellent one. The League is in a flourishing
condition.

Electric lights are to be put into the vestry
of Hope St. Church, Providence.

The West Virginia Conference Seminary,
located at Buckhannon, W. Va., was dedi-
cated Saturday, Oct. 6. Rev. B. W. Hutch-
inson, former pastor of St. Paul's Church,
Providence, is president. Bishop Foss made
a fine address.

The September and October numbers of the
Church Herald, published by the Epworth
League of the Woonsocket Church, have been
received. We have seen no better local church
papers than these.

Will all the churches on the Providence
District please send church news, as requested
by the editor of the HERALD, to the corre-
spondent of the district for news, Rev. W.
H. Stetson, 33 Olney Street, Providence, R. I.

Quincy. — The Swedish St. Paul's Church
is prospering. The first Swedish camp meet-
ing in Quincy was held in August with good
success. Sinners were saved, and probably
about 1,700 people attended. Services were
held in the English and Swedish languages.
A good spiritual interest is manifested in
the church, and sinners are continually saved
and added to the membership. The finances
have heretofore been met without trouble,
and about \$1,500 has been paid on the debt
since last May. The pastor, Rev. H. Hanson,
and the members are greatly encouraged.

C.

New Bedford District.
The Nantuxet pulpit, made vacant by the
transfer of Rev. Angelo Canoll, is to be sup-
plied by the transfer of Rev. J. L. Hill, from
Maine.

Rev. A. E. Lyon, of Berkeley, has been on
a visit to New Bedford. Rev. John B. Gould,
of the latter place, preached at Berkeley the 12th
inst.

Rev. John S. Bell, of Truro, has been away
while, his pulpit being supplied by neigh-
boring pastors.

The directors of Martha's Vineyard Camp-
meeting Association held their annual meet-
ing in First Church, Taunton, the 13th inst.
The old officers were re-elected: chairman,
Robert C. Brown; secretary, John W.
Willett; agent, Samuel C. Brown. The
finances are in a healthy condition. Many
minor matters received attention. Some time
was spent in discussing plans for religious
work for next year. It is hoped these ser-
vices will be of increasing interest and profit.
It is especially important that pastors of
churches belonging to the Association should
be attendant upon, and take an active interest
in, the camp-meeting service; not merely to
preach when asked, but to be on the stand
and ready to take hold as opportunity may
occur. Their presence will add much and do
much to bring out their people. Rev. W. P.
Ray was present, with a demand for the use
as a park, of land west of Sunset Lake owned
by the Association. The opinion of the
directors seems to be that those whose places
are to be benefited by this should pay for the
land, as such a park would be of little, if any,
value to those who reside on the Association's
grounds.

W.

MAINE CONFERENCE.
Portland District.
Portland, Chestnut St. — The prosperity of
this church has steadily advanced during the
entire Conference year, and was never greater
than to-day. Since the vacation season the
vestries have been unable to accommodate
the congregation on Sunday evenings, and
many every night have been compelled to go
elsewhere. The Sunday-school, which crowds
the vestries, is increasing about ten every
Sunday, and will soon number 800 members.

The Epworth League prayer-meetings are
now held in the large vestry, the Epworth
Room being too small. The Sunday after-
noon congregation is greater than in any
other Protestant Church of Portland. Best
of all, a deep religious interest prevails. Sev-
eral have been converted since the vacation
season. The pastor, Rev. Dr. N. T. Whit-
comb, received on probation, Oct. 5, seven
young converts, into full membership in the
church twenty-five, and five by letter. He
expects to receive as many more on the first
Sabbath in November. A vigorous Junior
Epworth League is doing excellent work,
and numbers about sixty members. The
membership of the Epworth League is about
two hundred. The Pastor's League did a
noble service for the church during the
month of September. The payments on the
extensive improvements made last year are
being promptly met. The year is by far the
most prosperous of this pastorate.

Leominster District.
Park St. Church, Leominster, is in a revival
state, and seekers are at the altar at nearly
every service. The pastor, Rev. W. S. McIn-
tire, is conducting a home camp-meeting,
with gracious results. An essay read at the
recent preachers' meeting on "High License
vs. Prohibition," by Bro. McIntire, was re-
ceived with much favor, and its publication
in ZION'S HERALD was requested. It will
soon appear.

EAST MAINE CONFERENCE.
Rockland District.
Rev. W. T. Johnson, pastor at Round Pond,
sends ten new subscribers to ZION'S HERALD,
with the assurance that more are to follow.
He has more than doubled the list.

Bucksport District.
Castine. — This staid old historic town was
the place where we landed when the itinerant
work revolved at the last session of the Con-
ference. Since Conference we have been busy
— have had a new sidewalk made from the
church to the parsonage; new inside blinds
put into the vestry; a new carpet, with paint
and paper, in the church parlor; and lighted
the vestries with Rochester burners. We
have organized and are now working the six
departments of our Epworth League, and
have an Epworth Circle. The best of all, is
the Lord is with us; there are signs of revival.
Oct. 3, Miss A. M. Wilson, M. A., preces-
sor of the East Maine Conference Seminary,
gave her thrilling lecture, "A Tour up the
Rhine," with scientific views, and was greeted
by a large and appreciative audience in the
town hall. Too much cannot be said in praise
of the speaker as she held her audience spell-

bound by her entertaining subject and classic
style.

O. H. FERNALD.

Bangor District.
Bangor. — Mrs. Col. Springer, of Iowa,
spent Sunday, Oct. 12, with the Methodist
churches in Bangor. In the morning she ad-
dressed the First M. E. Church and organ-
ized a W. H. M. S. of 73 members. In the
evening, at Grace Church, she secured about
25. She is a tireless worker, whose whole-
hearted energies are consecrated to her chosen
calling. The facts she presents regarding the
neglected, ignorant masses congregated in
our large cities, significantly point to one of
two things: either education and Chris-
tianization, or imminent peril to our country.
The prayerful attention of our Missionary
Committees in studying the needs of our for-
eign fields, should be given to the needs of the
foreigners on our own shores.

G. D. LINDSAY.

NEW HAMPSHIRE CONFERENCE.
Concord District.
Colebrook Camp-meeting. — The day of
camp-meetings has not passed, judging from
the meeting held at Colebrook, Sept. 20, and
Oct. 1-2. The grounds are well located in a
fine grove near the depot. Four acres have
been purchased and paid for at a cost of
\$500. The underbrush has been removed, and
other permanent improvements made at an
expense of \$100 all paid. Thus the new As-
sociation starts off with a good property base
from the originators of this enterprise
are G. W. Norris, W. A. Loyne, and J.
N. Bradford, to whom great credit is due.
The patronizing territory embraces the north-
ern part of New Hampshire and Vermont,
and all the White Mountains.

The meeting was in charge of Rev. S. C.
Keeler, presiding elder of Concord District,
whose ability as a presiding officer is of the
best quality. The audiences all through were
remarkably attentive, and eager to hear the
Word. The order was like that of a church
on the Sabbath. The preaching was excel-
lent, and must have told to the edification of
(Continued on Page 3.)

C.

NEW ENGLAND CENTENNIAL. — The New
England Centennial Banquet will be given in
Faneuil Hall, Thursday evening, Oct. 21, at 6 o'-
clock PROMPTLY. Hon. C. C. Corbin will pre-
side. A caterer of the best repute has been secured,
and the price for tickets will be \$1.50 each. The fol-
lowing committees, who are a sufficient guarantee
of success, have charge of the banquet: Messrs. O.
H. Durrell, C. C. Corbin, E. H. Dunn, Dwight L.
Smith, and C. E. Kimball. The tickets can be pur-
chased at the Methodist Book Store on State St.,
after Friday, Oct. 17, until 11 o'clock on the day
of the banquet.

POSTPONEMENT. — The Portland District
Epworth League Convention is postponed to
Wednesday, Nov. 19. E. O. THAYER.

COMMUNION SET WANTED. — The Randolph
M. E. Church requests any church society that
has a "Communion Table" to sell or give away, to
please notify us.

Rev. CHARLES S. TRUBBER, Pastor,
North Stoughton, Mass.

CHANGE OF TIME

The Family.

MARCHING TO CANAAN.

REV. MARK TRAPFON, D. D.

We are an army all enrolled of many millions strong,
The world looks on with wonder as we steadily swing along;
We cheer each other as we go with this triumphant song,
As we are marching to Canaan.

CHORUS:
March on! march on! we sing the jubilee.
March on! march on! the grace that makes us free.
We follow our great Captain whose guiding eye we see,
As we are marching to Canaan.

The hosts of darkness tremble as our banners are unfurled;
See "Jada's" tribal lion, who is bound to take the world.
Opposers of His right to reign shall from their seats be hurled,
As we are marching to Canaan.

CHORUS:
Fall in, ye various cohorts, we're one in this campaign—
All one in Him whose sign we bear, who bore our guilt and shame;
And palms of victory bought for all who bear that wondrous name,
As we are marching to Canaan.

CHORUS:
We are harnessed for the conflict, the Spirit's sword we wield,
Embossed, a "dying Lamb" appears upon faith's ample shield;
Our breastplate is a perfect love which scorns to sin to yield,
As we are marching to Canaan.

CHORUS:
Soon will the war be ended, and then this conquering host
Shall answer the last roll-call upon that peaceful coast,
While each receives aviator's crown of which we sang the boast,
As we are marching to Canaan.

CHORUS:
There'll be a grand review along that golden street,
The host below, the host above, triumphant shouting meet,
And comrades once so missed below each other joyous greet,
As when once marching to Canaan.

CHORUS:
EARLY AUTUMN.
The country lanes are bright with bloom,
And gentle airs come stealing through
Laden with native wild perfume
Of balm and mint and honey-dew,
And o'er the summer radiance wash
Lies early autumn's dreamy hush.

In way-side nooks the asters gleam,
And frost-floes dance about the sod,
While, lapsing by, the silent stream
Reflects the hue of golden-rod,
That flower which lights a dusky day
With something of the sun's red ray.

The grape-vine clammers o'er the hedge
In golden festoons; sunbeams burn
Like torches on the distant ledge,
Or light the lane at every turn,
And ivy riots everywhere
In blood-red banners on the air.

A purple mist of fragrant mist
Borders the fens, drifting out
Of fostering corners, and its tint,
As half of cheer and half of doubt,
Or light the lane at every turn,
And ivy riots everywhere

The sweet old story of the year
Is spinning onward to its close,
Yet sounds as welcome as the year
As in the time of op'ning roses.
May life for all as sweetly wane
As comes the autumn-time again!

—DART FAIRBORN, in Harper's Bazar.

THOUGHTS FOR THE THOUGHTFUL.

Would that the days of our human autumn were as calmly grand, as gorgeously hopeful, as the days that lead the aging year down to the grave of winter! — George Macdonald.

Living is a strange thing. If you put it together just as it was given out, it hardly looks as if it belonged to the same piece. It sounds positively wicked if you tell it. Daring and dainty, prayers and piety, mix themselves up together. Joseph's coat was of many colors. So are God's love and gift. — Mrs. A. D. T. Whitney.

When the pressure is sorest, the hand must be nearest. What should we do in suffering if we were left to imagine that it was Satan's hand that presses so sore? Our Father has not left us in any doubt about it. This settles it: "Thy hand; Thou didst it." "The blow of Thy hand; Thou didst it." "The shadow of His hand hath He hid me;" and how can any other press you there? What is hid in God's hand must be out of reach of Satan's. — Frances Ridley Havergal.

I like the man who faces what he must
With step triumphant, and a heart of cheer;
Who fights the daily battle without fear;
Whom his hopes fail, yet keeps unfaltering true—
That God is God, that somehow, true and just,
His plans work out for mortals; not a tear
Is shed when fortune, which the world holds dear,
Falls from his grasp; better, with love a crust
Than living in dishonor; envies not
Nor loses faith in man; but does his best,
Nor ever murmurs at his humbler lot,
But with a smile and words of hope gives zest
To every toiler; he alone is great,
Who by a life heroic conquers fate.

— Sarah K. Bolton.

We learn as a lesson from the fallen leaves that the highest beauty in this world is that of a finished work well done.

Our American autumn is really the grandest and most glorious of all our seasons. There is nothing that answers to its splendor in any other country. People living beyond the ocean cannot understand it. The air in the parks and paradises elsewhere in the world there is nothing that equals our supreme disclosures of leaf-glory. The rare tourists from other continents pronounce it our chief charm in the whole year.

Now we begin to grow clear in our apprehension that this wonderful splendor is only the farewell magnificence of a vanishing line of leaves, a funeral pageant of a dying dynasty of workers, which made the forest larger, stronger, and more welcome while they lived and labored in it and upon it, and that in their departure left room for another of the new throngs which spring summons into existence to fill the ranks autumn thus. But the misfortune is that this regal season,

arrayed as never was Solomon in all his glory, is the most disrespected and abused. When we cast our eyes upon the gorgeous hilltops, and over the variegated plains, many there are close beside us who are ready to drop a lackadaisical sentimentalism, murmuring plaintively to each other: "The melancholy days have come, the saddest of the year."

This cannot be a Christian thing to do. Autumn days are melancholy to none but those men and women who never did anything in life, and are not doing anything now. No period in all the year is so religiously suggestive of joyous admonition as this, the days of which are showily passing by us this last month of the fall. For it tells us that "now is our salvation nearer than when we believed." . . . It forces us to acknowledge that, if we all do fade as a leaf, it is possible for us all to find, as the leaf does, a work to do before the fading comes; and that in the end it will be true of us, as it is of the leaf, the crowning glory of our life will be found in the fading, for then will the worthy work come to view, which our lives have finished.

When they told Goethe that Schiller was dead he was much depressed; he began to walk the room excitedly; and by and by he exclaimed, "Fate is pitiless, and man is little." That is no fitting reflection for a believing child of God. He does not die as the leaves do; he fades, but he does not fall; he rises, and then the new life begins—the new life that knows no ending and no change.

"The purer life draws nigher,
Every year;
And its morning star climbs higher,
Every year;
And earth's hold on us grows slighter,
And the heavy burdens lighter,
And the dawn immortal brighter,
Every year!"
— Every Thursday.

Too many think that God is cutting down the tree, when He is but lopping off its luxuriant branches. They imagine that He is demolishing the tower of Babel, when He is only laying a right foundation. Poor souls, He is not nipping the flowers, but plucking up the weeds; He is not laying your land fallow, but ploughing the field; He is not putting out the light, but snuffing the candle. Providence hath a beautiful face and a black mark. God has the fairest den in the forest ways. The sheep may be dipped in water to wash it, when there is no design in the Good Shepherd to drown it. — William Secker.

DISSOLVING VIEWS.

K. L. STEVENSON.

ASIDE from the well-worn Scripture argument, and the argument of woman's natural subordination, the opponents of her admission to General Conference seem to range themselves under two heads:—

1. Those who are afraid the General Conference is going to injure woman.

When concerned with two such diametrically opposite propositions, it would seem that one might hope for a repetition of the famous performance of the Kilkenny cats; but no; each stubbornly refuses cancellation, and persists in being heard for itself.

2. Those who fear that woman will injure the General Conference.

Upon the nature of woman. Their argument is briefly this: Woman is, to-day, by far the noblest of created beings; her work is the grandest; her influence the most far-reaching. To place her on our Conference floor, would be, not to exalt, but to lower her mission—would be to "convert an archangel's pinions into a feather-duster." "Perish the thought of such sacrilege!" cry our modern knights errant. "We are willing to spend and be spent; to bear the burden and heat of the day; but let us keep the gracious crown of womanhood upon the brows of those we love."

Now, with all due deference to the sincerity of some good men who use this argument, we believe that, in by far the greater number of instances where woman's influence is most highly exalted, it is meant to cover a shirking of responsibility on the part of the exalter. Like the worthy gentleman who told the new minister that he couldn't pray, his "brother Jim" did that part of the business, this plea of the sacredness of woman's office and influence has come to cover a corresponding carelessness of personal office and influence on the part of man.

Far be it from us to lower the standard of womanhood—to minimize the sacredness of wifehood and motherhood. But we do claim that manhood should have as high a standard, that the office and influence of the husband and father should be, and in the best homes is, as sacred and far-reaching. "As one whom his mother comforteth, so will I comfort you," finds its parallel in sweetness in, "Like as a father pitieth his children, so the Lord pitieth them that fear Him." God's nature is perfect fatherhood and perfect motherhood, and He sent man and woman into the world to represent Himself.

But, granted that woman's office is the high one our opponents claim, what follows? One of two things must be true—either the General Conference is a good place, a place tending to uplift those who enter it, or it is a bad place, and must tend to degrade. But manifestly it cannot be a bad place when it is composed of the best and noblest men of our church—our bishops, our presiding elders, our editors, our college presidents, our purest and ablest laymen. Then, if it be a good place for man to go, how can it be a bad place for woman? We have yet to discover the thing in nature or in morals which, being injurious to the one sex, is beneficial to the other. Our physical lungs are not so differently constructed that what is oxygen to the man is carbonic acid gas to the woman, nor are our spiritual lungs of any different make-up. A good pure place for a man is a good pure place for a woman. A place where a woman would lose her womanhood, is a place a man would lose his manhood.

"But," say our opponents, "it is not the place itself—we acknowledge that woman may visit our General Conference daily as a spectator, and not be injured thereby. It is the deliberate taking her place as part of a legislative body, the counseling with man, which constitutes the danger. The air in the gallery is pure; on the floor it is rank poison."

Indeed! Then each time the pastor of any church says to any woman, "Sister—, what would you advise in such a case?" he is imperiling her womanhood. Each time a woman votes in Sunday-school, in the Epworth League or the Christian Endeavor, each time she speaks or votes in a board meeting, she incurs this contamination. Nay, more, did not our last General Conference deliberately imperil the womanhood of the Methodist Church at large when it gave to us

the right of voting on this question? Verily, we tremble for the church of the future! The only hope of its womanhood lies with those who are, at present, under twenty-one years of age.

We know the *reductio ad absurdum* is not always legitimate argument, but there are some propositions which, from their very nature, admit of no other method.

Is not one reminded of the little girl who, finding a peach in cholera season, was about to devour it, when her little brother rushed forward announcing her great peril? Her fears were aroused, and she was about to throw away the tempting morsel, when lo! her rescuer grabbed and ate it! "Why, won't it make you sick?" she asked with wide-open eyes. "Oh, no!" was the cheerful response, "peaches don't hurt boys!" General Conference "don't hurt boys;" but woe to the girl who enters its sacred precincts! The awful legend of Inferno should be written upon its portals; for though the woman may come out alive, she "abandons all hope" of preserving her womanhood.

2. Those who believe that woman will injure the General Conference, and through that of necessity the great Methodist Episcopal Church. Strange as it may seem, these objectors also start from woman's purity and goodness as a foundation-principle, and from that premise draw the somewhat remarkable conclusion that this creature of purity and truth will bring direct destruction upon the church of her love if once she is admitted to an equal place as counselor and legislator.

Given—a good woman, a good place, and a good cause, and from any known principles of logic one would say the missing fourth term must be goodness, purity, truth, mental and moral advancement. But no; a hitherto unknown system of logic prevails here, and the good woman, the good place, and the good cause produce devastation, riot and anarchy, a total overthrow of church, and, presumably, of state. Verily, the workings of the masculine mind are past finding out!

If a woman is a good woman, how can she do harm in so good a place as we have proven our General Conference to be? If she is a bad woman, is she likely to find her way thither, when the electoral vote of an entire Conference must be behind her to admit of her going? One would suppose, from the way our opponents have met this awful issue, that the system of lay representation in our Conference was something quite other than the inadequate thing it is; that the church was in danger of being crushed under an army of women who should rush upon it as the Goths and Vandals rushed upon Rome; that all the women of our great denomination would straightway set off on a wild race for General Conference. We believe the lay representation of our church is so well guarded that, there is no immediate danger of such swamping. Given but two laymen from each Annual Conference, it is hardly presumable that, in any instance, a woman will be one of the two, unless she has special qualifications for the place. One of the special qualifications required is personal piety—a true, upright, pure life.

Who were the women who were chosen in the year 1888? All the world knows the name of one; the others were her equals in womanhood and truth. What same man believes that immortal five could have injured the General Conference of that year? Would not their immediate admission have saved scenes that in after years must be looked upon with shame?

"Oh, but it is the principle at stake!" Yes, we know, and it has been "the principle at stake" which has stood in the way of all reforms throughout all the ages. "Principle," in the sorry laboratory of our human nature, is too often transmuted into bigotry, obstinacy, narrow prejudice; or, rather, the base metal takes the golden name. The "principle at stake" stood in the way of Luther's reform; it sent Galileo to the stake; it hedged up Wesley's path; it hindered and maddened our anti-slavery reformers; it opposed woman's higher education; it holds us in legal and ecclesiastical subordination to-day.

"The principle at stake," if God had not raised up the unprincipled to disregard it, would have continued the Dark Ages until now. Perhaps the two things most difficult to find in our church to-day are, the man who ever believed in slavery, or the one who was opposed to lay representation. There live those who remember when neither the one nor the other was a *rara avis*. In the years to come, when even the *Christian Advocate* shall have swung into line, how the great Methodist Church will laugh—if it cares to remember—that it ever feared its women!

We are told that when good Parson Robinson of Holland accompanied the Puritans to the vessel which was to bear them to the new world, he gave into their hands a Bible, and said: "Remember, you have not exhausted this book. It holds truths we have not dreamt of to-day." Has not the history of the centuries intervening proven his prophecy a true one? Is it not time for the world and the church to read the present and the future by the light of the past?

ABOUT WOMEN.

Chicago has a society of women numbering 300, whose object is the promotion of physical culture and correct dress.

The heirs of a rich man in Austria have given \$15,000 to found a school of housekeeping for girls.

There are now 120 women in the Berlin telephone exchange. It has been decided to use only women in the future, as it has been found that their voices are much more audible than men's, owing to the higher pitch.

Miss Katharine Lee Bates, professor of English Literature at Wellesley College and a well-known writer of verse, is now taking a year's rest in Europe, after which she is to enter on a year's study at Oxford, Eng.

The mother of Rev. Anna H. Shaw, now over eighty years old, spends all her time knitting stockings, and gives the proceeds to the campaign for the woman suffrage amendment in South Dakota.

Mrs. Livermore says that the entertainment entitled "The History of Marriage," which is to be given October 23 by the Massachusetts Woman Suffrage Association, will be one of the most beautiful and artistic ever presented in this city.

The Jewish Messenger quotes Mr. George W. Childs, in regard to his experience with women as journalists. Mr. Childs says: "Some of the best writers on my paper are the women editors of it, and there is not one of them who is not paid for her work exactly as though she were a man. I believe fully in

this. It is true that women have, in many quarters, been underpaid for their labors; but I am convinced, from evidence I have seen, that this state of things is gradually becoming less. Let women be given a fair chance in business."

Miss Fay Fuller, of Tacoma, Wash., is the first woman to reach the summit of Mount Tacoma, which is 14,444 feet high. At 12,000 feet the wind blew a hurricane over the unbroken snow. Miss Fuller, with the rest of the party, slept in a cave on the summit, where it was so cold that her shoes were frozen stiff. She suffered much from exposure and exhaustion on the trip, but never once flinched.

The National Woman's Christian Temperance Union will meet at Atlanta in November. It will be the first time this body has ever met so far South.

A new and lucrative business for women has been opened by the amateur photography craze. Printing photographs is an occupation for which women are specially adapted, and their work in this branch is said to be superior to that done by men. "Listeners," of the Boston Transcript, knows of a young woman who put \$2,000 in the bank last year, representing the clear profits of one year's work in printing photographs.

Miss Flora Grace, of Iowa, whose name suggests rather the aesthetic than the practical, is the inventor of a cooking thermometer, which, instead of registering "summer heat," "blood heat," and "freezing point," marks the boiling point for meat, the gently simmering altitude, and the varying baking points for meats, bread, cake, and pies.

HE CARETH FOR THREE.

"Casting all your care upon Him, for He careth for you."—1 PETER 5: 7.

What can it mean? Is it taught to Him That the nights are long and the days are dim? Can He be touched by the griefs I bear, Which sadden the heart and whiten the hair? Around His throne are eternal calms, And strong, glad music of happy psalms, And bliss unfurled by any strife, How can He care for my poor life?

And yet I want Him to care for me, When I live in this world where the sorrows be. When the lights die down on the path I take; When strength is feeble, and friends forsake; When love and music that once did bless, Have left me to silence and loneliness; And life-song changes to sobbing prayers— Then my heart cries out for a God who cares.

When shadows hang o'er me the whole day long; And my spirit is bowed with shame and wrong; When I am not good, and the deeper shade Of conscience in me makes my heart afraid; And the busy world has too much to do To stay in its course to help me through, And I long for a Saviour—can it be That God of the universe cares for me?

Oh, wonderful story of deathless love! He who dwells so high, and yet so low, He fights for me when I cannot fight; He comforts me in the gloom of night; He lifts the burden, for He is strong; He stills the sigh, and awakens the song; The sorrow that bowed me down He bears, And loves and pardons, because He cares.

Let all who are sad take heart again, We are not alone in our hours of pain; Our Father stoops from His throne above To cheer and comfort us in our need; He leaves us not when the storm is high, And we have safety, for He is nigh, Can it be possible that He does share? Oh, rest in peace, for the Lord does care!

—The Christian.

Our Girls.

SEEN OF MEN.

SUNDAY was the busiest day of the week with Miss Rush, though every day was crowded with duties which drove her, she often thought, like hard taskmasters. She never forgot that she was the minister's daughter, and that the congregation looked to her for a good example. On this especial Sunday she rose with an aching head and dim eyes. She had been at work late with the Shop-girls' Guild the night before. Those girls looked up to her as a model of piety and good-breeding, and she never missed one of their meetings.

"Teach me my verses, sister," shouted Bob, climbing on her bed before she was awake. "I don't know one for Sunday-school."

"Oh, do go away!" she said pettishly, pushing him down. She was so tired and worried that she could not think of her prayers. She mumbled over some familiar words, and then dressed herself. Margaret, the German nurse, was waiting to go to and fro with the baby in the next room. She had been with it half of the night, but how rosy and smiling she looked, and what a happy hymn she was singing.

"She has only one word to do," thought Miss Rush. "She has not the eyes of the whole congregation on her." Breakfast was hurried through in silence. Then she dressed herself carefully—her pupils were fashionable girls, with keen, critical eyes—and rushed away to Sunday-school. Not only were her girls critical, but to-day the superintendent sat near her, listening to her explanation of the lesson. She naturally exerted herself to the utmost. After Sunday-school, church. She was leading soprano in the choir, and sang anxiously, knowing that much was expected of her. At home, as she went in to luncheon, she saw Margaret in the garden with the baby in her lap, laughing as she played with it.

"Must you have the care of the baby all day to-day, as well as during the night, now that he is not quite well?" thought Miss Rush. "Your mother is not at home, you know, she leaves the baby in my care."

Miss Rush dispatched luncheon hastily, and then hurried to a Bible-class which she taught; then to a hospital to sing hymns in the convalescent ward; and at last to the city prison to read to the women convicts. She was always careful to fulfill these duties, as she knew that both patients and prisoners were much impressed with the self-sacrifice which brought a girl of twenty to serve them.

Thus the hours were filled up till it was nearly time for evening service. She hesitated as she prepared to go out. Should she offer to take care of the baby, and send Margaret to church? No. The congregation would think it strange if the minister's daughter should not be in her place.

She took her seat in the choir and joined in the hymn. When it was finished the choir-master said to her, "Your voice lays to-night, Miss Rush. You put no life into it."

It seemed to her that she had put no life into anything. She felt as if she had been posing all day for an audience on a stage, and posing badly. As she went to her room, she saw Margaret sitting by the baby's cradle. The color had gone out of her plump cheeks, but she smiled brightly as Miss Rush entered.

"His teeth keep him awake a good deal," she said. "I think I shall have to sit up to-night. Your mother is not at home, you know."

Miss Rush looked at her curiously. "Margaret, are you never tired?" "O yes, often."

"Why are you happy, then, at your work?" The girl's face reddened. She hesitated, then answered gravely. "When I was come into the church, I had promised to do all my work in God's eye. When I am tired I say He sees me, and then my heart is glad, and I laugh and sing hymns again."

Miss Rush left her, and shut herself in her own room. She remembered the text, "And whatsoever ye do, do it heartily, as to the Lord, and not unto men." She had not heard her father's comments upon it. But this poor servant's word and example were better than any sermon, and henceforth Miss Rush, too,

could say, "He sees me and my heart is glad." How is our work done? In God's eye or in man's?—*Youth's Companion*.

Little Folks.

KILLING TIME.

"O DEAR!" sighed Tommy Dodd, "I wish I had something to do."

"Is it possible," asked Aunt Mary, "that a boy of fourteen can find nothing to do? Has he mastered all his studies?"

"Oh, I guess I know a good deal!" said Tommy, sulkily.

"And have you explored all the surrounding country within ten miles? Your uncle says this mountain and valley region is very rich in mineral and botanical treasures."

"I haven't traveled around very much," admitted Tommy, reluctantly.

"Then, of course, you have put the hinge on the back gate, mended the horse trough, fixed the chicken-coop, and done the ten or fifteen other jobs your father spoke about last Saturday?"

"No-o. I haven't."

"But I thought you said you had nothing to do?"

"Now, you're laughing at me, Aunt Mary."

"Well, isn't it laughable?"

"I don't think you understand me, Aunt Mary," said Tommy, earnestly. "I feel awfully dull, and I want something to do—not exactly work, you know, but something that will interest me."

"Yes, I do understand you. You have got into a languor, I believe, of thinking and working, until time hangs heavy on your hands. You lie back and dream of doing something great instead of doing something useful; you are always looking abroad for objects of interest, while you shut your eyes to the many beautiful and interesting objects close at hand. When you come of age you will come into a large fortune, and then you will spend your money killing time and doing really nothing."

"Oh, no, I won't!" he cried, a little angrily.

"When I am a man?"

"The boy is father of the man," said Aunt Mary, quietly. "If you can find nothing to interest you now, while you are young and fresh, what will the world be to you when you are old? I hope you will find out, before it is too late, that the days are too short for busy men. Do you know that Newton, the great astronomer, after a life spent in a constant grind of work, sighed to think that he had accomplished so little?"

"Did he, though?"

"Yes, indeed; and he was only one of many. Mr. Edison, the great inventor, limits his hours of sleep to four or five daily, because he has so much to occupy his time. He never has to think how he can kill time."

"No, I suppose not," said the boy, thoughtfully.

"Then there is the great Gladstone. He is more than eighty years of age, and you would think he would by this time have known everything worth knowing and want to take a rest. But he is the busiest man in England. Every day he studies and works and writes, and his only complaint is that life is too short for the work he wants to do."

"That's strange," commented Tommy. "No, it isn't. Nobody really has more time than he can use—he only thinks so. A busy man can find something to occupy every waking hour. Emerson, in one of his essays, wonders why people should be permitted to live who have more time than they want, and Pliny said of some dull, sleepy men, who had complained of having lost an evening by hearing an essay, that they were angry, not because they had lost an evening, but rather because they had been compelled to make use of it."

"Perhaps I am lazy," admitted Tommy, with an uneasy laugh.

"That is the best name for it," replied Aunt Mary, with a smile, "and you should begin right away to cure yourself. Commence to-day by doing everything you possibly can that needs doing. Work—work—until you are tired out, and as you work, you will think of something else to do when that job is finished. Try it for a week, and I warrant you will not find any necessity for killing time."

"I'll do it," said Tommy, resolutely; "and I'll start this very day."

"This very minute," corrected Aunt Mary. "Yes, I mean minute. Here goes for the back gate!" — *Golden Days*.

Bits of Fun.

Little Freddy (to the minister): "I know why you wear such a long coat!"

Minister: "Why, Freddy?"

Little Freddy: "To cover up the patches on the seat of your trousers." — *Epoch*.

At Bar Harbor.—She: "How cold and distant the top of Green Mountain seems from here."

He: "That's natural; it's always plucked, you know." — *The Jester*.

He: "Do you think there is anything effeminate about me?"

She: "Miss Willett is a fool." — *The Epoch*.

In an Episcopal church near Boston the other Sunday a lady in passing up the aisle caught her dress on a corner of a pew and tore it. As the process of tearing was very audible to the congregation the feelings of the lady may be imagined, when at that moment the clergyman began the service by reading the sentence, "Render your heart and not your garments." — *Exchange*.

Through Aunt Serena's Spectacles.

ALREADY

"Serve leaves their annual sermon preach," and the shortening days, the brief twilights, and the frosty nights, are with us; but the busy hours are so overcrowded with imperative duties, that most of us have but little leisure for enjoying the outside glory which crowns these late autumn months. The wooded hills are radiant with scarlet and gold, crimson and russet, intermingled with wide, dark patches of the close-clustering, solemn pines and hemlocks. The sober stone walls are aflame with the blood-red ivy and woodbine; the shy squirrels scamper in and out among the rustling leaves in search of the ripened nuts which the frosts have loosened from the boughs; and the fading plumage of the golden-rod lingers even yet upon the sunny uplands. As we climb the hill in the crisp, invigorating air, new life is absorbed by tired body and brain, and the long tramp means a certain generous amount of health on the credit side of our ledger, in addition to the many mental photographs of picturesque bits of scenery, and the more tangible, if not wholly satisfactory, impressions hidden away safely in the faithful little Kodak.

How much these autumn days should mean to us in all sorts of ways! Now is our work-day period; and in the midst of the whirl of our pressing duties we should be very careful not to neglect our health, spiritual and physical. Both are of the most vital importance, for healthful spirituality depends more than realize upon the state of our physical being. A nervous, dyspeptic mortal can hardly fail to be dwarfed in spiritual stature. It is our duty to faithfully care for these bodies of ours. So much of illness, of prostration, of expense, might have been spared, had we taken proper thought for the body. It is so hard, I know, to overcome the inertia that clogs our good inclinations like a leaden weight. You know you ought to grow into the daily habit of light dumb-bell drill, of a quick sponge bath and brisk

rubbing every morning, of long walks and plenty of exercise in the open air. You know all this—it is not preached to you in every woman's paper and magazine nowadays?—and you desire to be as beautiful as and as vigorously healthful as it is possible for you; but you settle back in your easy-chair the delightful October afternoons and wait for callers, meanwhile crocheting some intricate pattern of lace until your head aches, and when "John" comes home you are fractious and disagreeable—all because you did not go out into God's pure air and bring back steady nerves, rosy cheeks, oxygenated lungs, and a soul at peace.

But the time! protest a busy worker. Yes, I know all about it. You must make the time. If you are confined all day

The Sunday School.

FOURTH QUARTER. LESSON V.

Sunday, November 2.

Luke 22: 54-71.

REV. W. O. HOLWAY, U. S. N.

JESUS ACCUSED.

I. The Lesson Introduced.

1. GOLDEN TEXT: "He was scourged for our transgressions, he was bruised for our iniquities" (Isa. 53: 5).

2. DATE: A. D. 30; early Friday morning, April 7.

3. PLACE: Jerusalem; the palace of Caiaphas.

4. PARALLEL NARRATIVES: Matthew 26: 57-75; Mark 14: 53-72; John 18: 13-27.

5. HOME READINGS: Monday, Luke 22: 54-71; Tuesday, Mark 14: 53-75; Wednesday, John 18: 13-27; Thursday, 1 Pet. 5: 1-10; Friday, 1 Cor. 9: 1-15; Saturday, Rev. 1: 1-18; Sunday, Matt. 26: 57-75.

II. The Lesson Story.

The first examination of Jesus was made by Annas, and is described, briefly, by John. From the presence of Annas He was conducted, bound, to Caiaphas, the son-in-law of Annas, who, says Farrar, "was the titular high priest, not by the grace of God, but by the grace of the Roman procurator." Here the verdict, "worthy of death," was agreed upon by the members of the Sanhedrin who had been summoned, and the conclave adjourned to meet at daylight and pronounce formal sentence. The close of the examination was the signal for the outbreak of insult and mockery which in those rude times fell to the lot of the condemned. He was spit upon, beaten with fists, blindfolded and then struck. His tormentors tauntingly demanding that He should "prophesy" which one inflicted the blow. Even the officers who took Him into custody permitted and continued this brutal treatment, as they roughly hustled their meek and uncomplaining Prisoner to the guard-room. In the court outside as they passed, His ear was greeted with the denials and oaths of His foremost apostle, and He who had no word to utter under the cruel smart of blows and curses, lifted His sorrowful eyes and looked on Peter.

It was not the first time that night that Peter had denied his Lord. Hours before, while sitting in the glare of the fire in the court, he had been curiously scrutinized by a maid and charged with being a follower of Jesus. Taken off his guard, he had emphatically denied it. Later, another person in the court saw him and charged him with being one of Christ's followers; but he indignantly replied, "Man, I am not." An hour passed and he was again accused, this time by a kinsman of Malchus, and his Galilean burr was especially noted as being arrogant. The crowd began to gather threateningly, and in cowardly desperation he fell to cursing and swearing, declaring with voluble oaths that he knew not the man. The crowing of the cock, and the look which Jesus gave him as he was led forth from the hall, recalled him to his senses. Making his way to the street, he "wept bitterly."

The council held a brief meeting in the morning, and Jesus was arraigned before them. They insisted that He confess whether He was the Son of God, and upon His asserting this claim, further testimony was declared unnecessary. He was adjudged to be guilty of blasphemy, and the sentence of the preceding night was ratified.

III. The Lesson Explained.

54. Then took they him—R. V., "they seized him." He, of course, consenting. Led him by His hands bound (John 18: 12). To the high priest's house.—According to John's account, Jesus was first led to the house of Annas, who had been the high priest and was still recognized by the Jews as such, though he had been deposed by the Romans. His son-in-law Caiaphas now held the office. After a brief delay at the house of Annas, where a formal examination was made, Jesus was conducted to the presence of Caiaphas where members of the Sanhedrin awaited Him. What occurred here the attempt to crucify him by false witnesses, together with the acknowledgment by Jesus that He was the Christ, and the verdict agreed upon, that He was "worthy of death"—Luke omits. Peter followed after—(Matt. 26: 58). He did not go openly to share his Master's fate, but followed secretly at a distance, in just the mental attitude to court the temptation to deny his Lord, if any pressure were brought to bear on him.

55. When they had kindled a fire.—The spring nights at Jerusalem, which is 2,600 feet above the level of the sea, are often cold. John, who was acquainted with the high priest, had preceded Peter, and let him in (John 18: 15, 16). In the midst of the hall—R. V., "in the midst of the court." Oriental houses are built round a quadrangular interior court, open to the sky. Peter sat down among them—among the officers and attendants, who, some of them at least, belonged to the party who had arrested Jesus. A certain maid—She was the porter, who let Peter and John in. Earnestly looked upon him—R. V., "looking steadfastly on him;" a curious, searching glance. This man was also with him—probably meaning John by the "also," whom she very likely knew as a disciple, but whom she perceived was "a privileged person." She thinks that the maid had no serious intention of accusing Peter, but that her motive was simply "contemptuous banter or light ridicule."

56. He denied.—Matthew adds, "before them all." I know him not—Mark adds, "nor do I understand what thou sayest;" a denial which betrays great agitation in the original, and "involved the grossest and most unblushing falsehood" (Jacobsen). Mark also tells us that Peter, after this denial, "went out into the porch," and that "the cock crew."

Peter was off his guard. The mere curious question of an inquisitive young girl startled him, by its very suddenness, into a quick denial of his Lord. Doubtless, at the moment, it presented itself to him as a prudent evasion of needless danger. But did he hope to stop there? Alas, once denied it was always there (Farrar).

57. Another saw him.—Matthew tells of another maid who recognized him in the porch. The person in this verse was a man. Thou art also of them.—In Matthew, "This fellow was also with Jesus of Nazareth." Farrar suggests that "the second denial was due to his [Peter's] being pointed out by the second maid to the group of idlers who were hanging about the door, one of whom was prominent in pressing the charge against him." Man, I am not.—Matthew tells us that he "denied with an oath," the old habit of profanity coming to his lips again now that he had surrendered himself temporarily to Satan.

58. 60. About the space of one hour.—Attention had probably been diverted from Peter by reports of what was going on in the examination, or by the arrival or departure of witnesses or prominent persons. Another—a kinsman of the wounded Malchus (John 18: 26). Others joined with him (Matt. 26: 73) in expressing distrust of Peter. He is a Galilean—as his speech indicated. The Galilean tongue found difficulty with *t* and *s*, and misplaced the guttural sounds. Peter, in order to allay suspicion, had probably been talking in the porch or court. "Perhaps Peter said, 'I know not the *ish*,' instead of 'I know not the *ish*'" (Cambridge Bible). I know not what thou sayest.—According to Matthew he fell into an insane rage and poured forth a torrent of vehement imprecations upon himself to meet what he said was not true. Immediately—the cock crew.—Mark says: "The second time the cock crew;" immediately after his third denial, thus literally fulfilling his Master's prediction.

History (tradition) reports that ever after, when St. Peter heard the crowing of a cock, he fell upon his knees and mourned; others say that he was wont to rise at midnight and spend the time in penitential devotion between cock-crowing and daylight. And the papists, who love to turn everything into superstition, began that practice of setting a cock upon the top of towers, and steeples, and chimneys, to put the people in mind of this sin of Peter and his repentance by that signal (Burkitt).

61. 62. Lord—saw him.—Looked upon Peter—either from the chamber in which He was being tried, which may have been in full view from the court, or else while He was being conducted across the courtyard exposed to the insults of the servants. Peter remembered, etc.—It came back to him with all its force, and combined with the reproachful look, broke Peter's heart. Went out.—Flinging the fold of his mantle over his head, he, too, like Judas, rushed forth into the night. Into the night, but not as Judas; into the unsunned outer darkness of miserable self-condemnation, but not into the midnight of remorse and despair; into the night, but, as he has been beautifully said, it was "the morning dawn" (Farrar).

Wept bitterly.—No words can tell how bitterly. 63-65. Men that held Jesus—referring possibly to members of the Sanhedrin, but more probably to the guard which had apprehended Him. Mocked him—after He had been pronounced worthy of death. The acts of brutality mentioned in this connection were common to those days in the case of a criminal condemned to death. The Roman soldiers practiced cruelties of the same character (Mark 17: 23-31). Already, on this same night, Jesus had been subjected to a similar kind of treatment at the examination before Annas (John 18: 22). Smote him—beat him with clenched fists. Blindfolded him—scoldingly putting His supernatural powers to the test by tauntingly asking Him to "prophesy" who struck Him. Many other things blasphemously, etc.—R. V., "And many other things spake they against him, reviling him." According to Matthew, they addressed Him as "Thou Christ," in mockery and rhabdism.

One word, and His smiters might have been laid low in death. But as He had begun He would not stop. He set Himself in the use of His awful powers on His own behalf, as if He had been the most helpless of men (Gekke).—Behold affronts and indignities which the world thinks it right never to pardon, which the Son of God endured with divine meekness! Let us as Christians keep the meetings going on week or ten days longer. The church has been greatly revived and quickened.

State St.—The quarterly meeting of the Christian Endeavor Union of this vicinity was held in this church on the evening of Oct. 9. About 200 young men were present, and inspiring addresses were made by Rev. Dr. H. C. Farrar, of Albany, and Prof. Waldo Pratt, of Hartford.

Hazen.

Barnardston.—Rev. James Sutherland and wife were very agreeably surprised, Saturday evening, Oct. 4, by forty-five of their parishioners. A pleasant evening was spent with music, etc., at the close of which the people left substantial evidence of their good-will in the form of a barrel of flour, money, groceries, all kinds of vegetables, meat, etc. All such occasions tend to encourage the pastor's heart more than the people can realize.

Monson.—The 40th anniversary of the dedication of the church was observed Oct. 8. The church has increased from 40 members to 223; the benevolence from \$25 to \$400; the Sunday-school from 90 to 236. While the Protestant population of the town remains to-day what it was forty years ago, the membership of the church has increased five-fold. The church has all these years been owned by stockholders or pew-owners, but already this year nearly sufficient money has been raised to secure the transfer of \$60,000 worth of pews to the church. It is expected that by the close of the year all the pews will be in the hands of the church. A. L. Squire is at Wilbraham preparing for the ministry, and Miss Lillie B. Neale for missionary work at Northfield. Other young ladies are desiring to enter the mission work. The Young People's Society continues to hold meetings Sunday afternoons at four out districts. Rev. T. C. Martin is pastor.

IV. The Lesson Illustrated.

1. Dupin, in his tract on the trial of Jesus, has shown that, throughout the whole course of that trial, the rules of the Jewish law of procedure were grossly violated, and that the accused was deprived of rights belonging to the meanest citizen. He was arraigned in the night, bound as a malefactor, beaten before during the trial; He was tried in open court and before sunrise; He was compelled to criminate himself, and this under an oath or solemn adjuration; and He was sentenced on the same day as the conviction (Greenleaf).

2. A sergeant of the Guards, who once was addicted to swearing, had been enabled to vanquish this and other evil habits, and for many years had been looked up to by his comrades as a man of exemplary character. At the battle of Alma, he with his company was charging up the heights, when, being nearly surrounded by the enemy, after severe loss, they were obliged to retreat. In vain did the poor sergeant endeavor to rally his men, he was borne along with the current. Overpowered with shame and rage, he gave way to a sort of madness, and swore such fearful oaths that it was awful to hear him. But when the battle was over, and he had returned to his tent, he spent most of the night in prayer, and was often heard sobbing like a child. He never spoke of the strange outburst of that day to any of his comrades; and they had the delicacy to avoid all allusion to the subject; but it was observed

that he was more humble, kind, and considerate in his bearing towards them than he had been before. He survived the war, and returned to England, where he enjoyed the respect of all who knew him, and was never known to indulge in swearing again (Biblical Museum).

THE CONFERENCE.

(Continued from Page 2)

and faithful preaching has made a considerable stir in the town.

Pastor Story, of Franklin, represented the Conference at the recent Baptist State Convention. He also attended the State Sunday-school Convention at Wells River as assistant secretary, a position for which he is well fitted.

At West Berkshire, the East Franklin County Sunday-school Convention is to be held, Oct. 27. The general Pastor Robinson and his hospitable people will give it a royal welcome.

The District Preachers' Meeting was in session last week with Pastor Hedges at Grand Isle.

Pastors, your HERALD correspondent lives at 33 Congress St., St. Albans. He is not ubiquitous, and if you have any news that the church ought to share, send it along. This does not apply to ministers only, but to stewards as well, and responsible laymen in the church, who take Zion's HERALD—as we trust you do, or will. Tell us how you are prospering. Our St. Albans District news column ought to be a bond of union between the churches.

NEW ENGLAND CONFERENCE.

Springfield District.

North Dana.—Rev. Wm. Silverthorne has returned to his charge after a three months' tour in Europe. He was given a cordial welcome home.

Glendale.—Much-needed repairs are being made on the chapel at this place. The church office at Hampden is soon to be repaired.

South Deerfield.—The church edifice here is soon to undergo alterations.

Brookfield.—The congregations here are excellent, and good work is being accomplished under the pastorate of Rev. W. D. Went.

West Brookfield.—This church is encouraged by the presence of Rev. and Mrs. Beeman, who have recently moved into the place. Rev. F. N. Miller is the pastor. All the lines of church work are being faithfully prosecuted.

Springfield.—The next meeting of the district preachers' meeting will probably be held at Grace Church in this city on Nov. 10 and 11.

The Connecticut Valley Methodist Social Union will hold its fall gathering on the evening of Nov. 10 at the State St. Church in Springfield. Bishop Newman is expected, so look out for a large gathering and an interesting time.

Trinity.—Rev. Dr. Wallace MacMullen, of Dublin, Ireland, preached in this pulpit on Oct. 12. Dr. MacMullen was the guest of his nephew, Rev. Wallace MacMullen, the popular pastor of Trinity. Dr. MacMullen came to this country as delegate from the Irish and British Conferences to the Canadian Conference, which recently closed its session at Montreal. Rev. David MacMullen and wife, of Littlefield, have been spending ten days with their son, Rev. Wallace MacMullen. Trinity received five persons into membership at the last communion.

Grace.—Rev. Dr. G. F. Eaton, our president, addressed the congregation on Oct. 12, both morning and evening.

Asbury.—The good work in this church is still going on. Rev. C. A. Littlefield has received the names of 55 persons who have expressed a desire to lead a Christian life. Mr. and Mrs. Towner left on Oct. 6, but Mr. Littlefield kept the meetings going week or ten days longer. The church has been greatly revived and quickened.

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business, political or religious occurrence of the day.

Edon.—The church at this place is greatly prospering under the labors of Rev. Z. B. Grass. He began his pastorate by going about from house to house, pressing the subject of personal religion upon the people and praying with them. This resulted in a gracious revival.

NEW HAMPSHIRE CONFERENCE.

Clarendon District.

The Clarendon District Preachers' Meeting was held at Andover, Sept. 29 to Oct. 1. Rev. W. E. Bennett, J. Z. Armstrong and A. W. L. Nelson preached the sermons. In the absence of the presiding elder on account of illness, Rev. M. T. Cilley was chosen chairman. Sermons were read by Revs. Cotton, Cilley, and Noyes, and papers by Revs. Whiteside, Flak, Bennett, and Wolcott.

Among the many good things in connection with the meeting was a ride of about sixteen miles by ten of the brethren for the purpose of spying out the land in the vicinity of Hapcock Junction, to find a suitable location for the establishment of a camp-ground. Dr. Armstrong had charge of this successful expedition, and, to the delight of all the brethren, gave an original exposition of conscience. Voted to have the next meeting at Milford.

G. A. McLeary, Sec.

WESTERN INVESTMENTS AGAIN.

I have noticed in the recent issues of the HERALD some interesting articles containing sound advice in regard to the matter of Western investments. I hope that a few words from one who has lived for a number of years in the West, and who has had quite an experience with Western investments, may not be out of place.

As many of your readers know, I have lived for some years at Spokane Falls, Washington, and now I grow from a country hamlet to a busy, prosperous manufacturing city. Although I was the pastor of the Methodist church there I naturally had a strong interest in the development of the West, and I felt that it interfered with my other duties. I therefore began to look about for some conservative, responsible agency with which I could deal myself, and to which I could refer my friends with the feeble hope that the interests of all would be conscientiously protected. After some months of searching and experimenting I was introduced to the officers of The Provident Trust Company, whose office is in the Boston Wesleyan Building. I was favorably impressed from the start. For some weeks following I made it a point to examine critically into the affairs of the Company, and have become satisfied that it is a safe and reliable business institution.

During the process of my examination I have heard from and talked with several whose dealings with the Company have extended through periods of from one to five years; I have seen the report from the State Bank examiners of Connecticut and Vermont; I have ascertained the rating and credit of the Company from Bradstreet's commercial agency; I have spent many hours in consultation with Mr. Chas. E. Gibson, the Eastern Manager of the Company, with reference to its methods of business, all of which has convinced me that the management of the Company, East and West, is careful and conservative in the highest degree.

In order, however, that no stone might be left unturned, I have carried out investigations last autumn. I requested him to send me in behalf of myself and friends, and carefully inquire as to the business standing of the Company and the character and methods of its officers. Dr. Wright kindly did so, and the following is an extract from his letter to me:

DEAR BROTHER RYBIE: I have been to McPherson after a very hard journey. However, I have returned to you with a report. I will leave explanations until we meet. I give you the bare facts. I covered with more than half a dozen reports from the city, and there was not one opinion given, all favorable, and strongly so.

I have no hesitation in endorsing the Company for all it promises. They have a conservative management, and are carrying no poor loans.

Sincerely yours, ALFRED A. WRIGHT.

June 25, 1890.

Dr. Wright enclosed with his letter written testimonials which he secured from the different banks and prominent business men of McPherson, placing the Provident Trust Co. at the head of the loaning companies of Central Kansas. Since his return I am well acquainted with the agent, which fully confirms all that I have learned in favor of the Company.

I think that my investigation has been as thorough and honest as could be desired. I have no hesitation in recommending the securities of the Company as safe and profitable investments. I am especially pleased with the fact that the Company is doing business in the New State of Oklahoma. Whippersnappers heard of the agent there, and from personal knowledge can say that the loans he has made for the Company are all of the most conservative order.

R. E. BIRKBE.

Lynn, Mass.

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Pretty Things for Christmas Gifts

From the minds of such versatile decorative writers as EMMA MOFFETT TYNG, MARY C. HUNGERFORD, LINA BEARD, and EMMA M. HOOVER, who will give a score of hints to women for making simple but pretty holiday gifts.

Things to Make for Fairs

By EVA MARIE NILES, contains practical suggestions of value to every woman interested in Church Fairs or Festivals.

How to Make Presents

Will be an invaluable article, full of hints, for makers of Christmas gifts.

GOLDEN DINNER SETS

By FOSTER COATES, will describe, for the first time in print, the magnificent golden dinner sets owned by Mrs. Astor and other New York families of wealth and fashion, many of the sets being valued at \$50,000 each.

For \$1.00 We will mail the Journal from now to January 1st, 1891—that is, the balance of this year, and a FULL YEAR from January 1st, 1891 to January 1st, 1892. Also, our handsome 40-page Premium Catalogue, illustrating a thousand articles, and including "Art Needlework Instructions," by Mrs. A. R. RAMSEY; also "Kensington Art Designs" by JANE S. CLARK, of London.

N. B. This offer must positively be mentioned when sending your subscription, or one year only will be given.

CURTIS PUBLISHING COMPANY, PHILADELPHIA, PA.

Nothing on Earth Will MAKE BROTHERS LIKE HENS.

Like Hens. The good work in this church is still going on. Rev. C. A. Littlefield has received the names of 55 persons who have expressed a desire to lead a Christian life. Mr. and Mrs. Towner left on Oct. 6, but Mr. Littlefield kept the meetings going week or ten days longer. The church has been greatly revived and quickened.

State St.—The quarterly meeting of the Christian Endeavor Union of this vicinity was held in this church on the evening of Oct. 9. About 200 young men were present, and inspiring addresses were made by Rev. Dr. H. C. Farrar, of Albany, and Prof. Waldo Pratt, of Hartford.

Hazen.

Barnardston.—Rev. James Sutherland and wife were very agreeably surprised, Saturday evening, Oct. 4, by forty-five of their parishioners. A pleasant evening was spent with music, etc., at the close of which the people left substantial evidence of their good-will in the form of a barrel of flour, money, groceries, all kinds of vegetables, meat, etc. All such occasions tend to encourage the pastor's heart more than the people can realize.

Monson.—The 40th anniversary of the dedication of the church was observed Oct. 8. The church has increased from 40 members to 223; the benevolence from \$25 to \$400; the Sunday-school from 90 to 236. While the Protestant population of the town remains to-day what it was forty years ago, the membership of the church has increased five-fold. The church has all these years been owned by stockholders or pew-owners, but already this year nearly sufficient money has been raised to secure the transfer of \$60,000 worth of pews to the church. It is expected that by the close of the year all the pews will be in the hands of the church. A. L. Squire is at Wilbraham preparing for the ministry, and Miss Lillie B. Neale for missionary work at Northfield. Other young ladies are desiring to enter the mission work. The Young People's Society continues to hold meetings Sunday afternoons at four out districts. Rev. T. C. Martin is pastor.

IV. The Lesson Illustrated.

1. Dupin, in his tract on the trial of Jesus, has shown that, throughout the whole course of that trial, the rules of the Jewish law of procedure were grossly violated, and that the accused was deprived of rights belonging to the meanest citizen. He was arraigned in the night, bound as a malefactor, beaten before during the trial; He was tried in open court and before sunrise; He was compelled to criminate himself, and this under an oath or solemn adjuration; and He was sentenced on the same day as the conviction (Greenleaf).

2. A sergeant of the Guards, who once was addicted to swearing, had been enabled to vanquish this and other evil habits, and for many years had been looked up to by his comrades as a man of exemplary character. At the battle of Alma, he with his company was charging up the heights, when, being nearly surrounded by the enemy, after severe loss, they were obliged to retreat. In vain did the poor sergeant endeavor to rally his men, he was borne along with the current. Overpowered with shame and rage, he gave way to a sort of madness, and swore such fearful oaths that it was awful to hear him. But when the battle was over, and he had returned to his tent, he spent most of the night in prayer, and was often heard sobbing like a child. He never spoke of the strange outburst of that day to any of his comrades; and they had the delicacy to avoid all allusion to the subject; but it was observed

that he was more humble, kind, and considerate in his bearing towards them than he had been before. He survived the war, and returned to England, where he enjoyed the respect of all who knew him, and was never known to indulge in swearing again (Biblical Museum).

THE CONFERENCE.

(Continued from Page 2)

and faithful preaching has made a considerable stir in the town.

Pastor Story, of Franklin, represented the Conference at the recent Baptist State Convention. He also attended the State Sunday-school Convention at Wells River as assistant secretary, a position for which he is well fitted.

At West Berkshire, the East Franklin County Sunday-school Convention is to be held, Oct. 27. The general Pastor Robinson and his hospitable people will give it a royal welcome.

The District Preachers' Meeting was in session last week with Pastor Hedges at Grand Isle.

Pastors, your HERALD correspondent lives at 33 Congress St., St. Albans. He is not ubiquitous, and if you have any news that the church ought to share, send it along. This does not apply to ministers only, but to stewards as well, and responsible laymen in the church, who take Zion's HERALD—as we trust you do, or will. Tell us how you are prospering. Our St. Albans District news column ought to be a bond of union between the churches.

NEW ENGLAND CONFERENCE.

Springfield District.

North Dana.—Rev. Wm. Silverthorne has returned to his charge after a three months' tour in Europe. He was given a cordial welcome home.

Glendale.—Much-needed repairs are being made on the chapel at this place. The church office at Hampden is soon to be repaired.

South Deerfield.—The church edifice here is soon to undergo alterations.

Brookfield.—The congregations here are excellent, and good work is being accomplished under the pastorate of Rev. W. D. Went.

West Brookfield.—This church is encouraged by the presence of Rev. and Mrs. Beeman, who have recently moved into the place. Rev. F. N. Miller is the pastor. All the lines of church work are being faithfully prosecuted.

Springfield.—The next meeting of the district preachers' meeting will probably be held at Grace Church in this city on Nov. 10 and 11.

The Connecticut Valley Methodist Social Union will hold its fall gathering on the evening of Nov. 10 at the State St. Church in Springfield. Bishop Newman is expected, so look out for a large gathering and an interesting time.

Trinity.—Rev. Dr. Wallace MacMullen, of Dublin, Ireland, preached in this pulpit on Oct. 12. Dr. MacMullen was the guest of his nephew, Rev. Wallace MacMullen, the popular pastor of Trinity. Dr. MacMullen came to this country as delegate from the Irish and British Conferences to the Canadian Conference, which recently closed its session at Montreal. Rev. David MacMullen and wife, of Littlefield, have been spending ten days with their son, Rev. Wallace MacMullen. Trinity received five persons into membership at the last communion.

Grace.—Rev. Dr. G. F. Eaton, our president, addressed the congregation on Oct. 12, both morning and evening.

Asbury.—The good work in this church is still going on. Rev. C. A. Littlefield has received the names of 55 persons who have expressed a desire to lead a Christian life. Mr. and Mrs. Towner left on Oct. 6, but Mr. Littlefield kept the meetings going week or ten days longer. The church has been greatly revived and quickened.

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A Special Offer to New Subscribers.

The paper will be sent the remainder of the year free to all New Subscribers who subscribe for ONE YEAR.

When the full amount of the Subscription Price (\$2.50) is received, their paper will be credited to JANUARY 1, 1892.

Those who wish to subscribe, and do not find it convenient to pay now, can order the paper at once (that they may have the full benefit of the months offered free), and forward the money between this and January 1. The price of subscription can be paid to the publisher in charge, or forwarded direct to the publishing office, by post-office order or bank check; or when these modes of sending are not available, the currency will be forwarded by mail at our risk.

We hope every minister will announce this offer to his congregation, and secure a large number of new subscribers.

LISTS OF OLD SUBSCRIBERS HAVE BEEN SENT TO THE STATIONED MINISTERS.

Will each reader of the paper inform his neighbor, who may not be a subscriber, of our offer? Zion's Herald should be read in every Methodist family in New England.

From no other source can an equal amount of good reading be obtained for so little money.

The paper contains an average of forty-two columns of reading matter per week, and costs but few cents per number. Each issue contains a large amount of fresh editorial matter, and also articles from a variety of pens, affording the most valuable information upon all the important topics of the day, while it never loses sight of the fact that it is a family paper, a religious paper, and a Methodist paper.

SPECIMEN COPIES FREE! All letters relating to the subscription department of the paper, or on other business, should be addressed to:

A. S. WEED, Publisher,
86 Bromfield St., Boston.

Review of the Week.

Tuesday, October 14.

Justice Miller died at 10:52 last night. Ex-Secretary of War Belknap was found dead yesterday morning in his room in Washington.

The British barque "Melmerby" has been wrecked on the Nova Scotia coast and ten men drowned.

Prof. Austin Phelps, the eminent clergyman and the father of Elizabeth Stuart Phelps, died at Bar Harbor Monday morning.

President Harrison reached Washington early this morning, having made a trip covering more than 3,000 miles in eight days, and made forty speeches.

The physicians attending the King of Holland had a consultation to-day with two of the Cabinet ministers, when it was decided that the condition of the King rendered him unfit to reign.

James E. Thorold Rogers, professor of political economy at Oxford, Tooke, professor of economic science and statistics at King's College, London, and ex-member of Parliament for Southwark, who died at Oxford yesterday, was one of the best known lecturers and writers on economic subjects in England.

Wednesday, October 15.

The strike of the dock laborers in Liverpool has ended in a victory for the men.

Joseph Pulitzer has withdrawn entirely from the editorship of the New York World.

There was a very large turn-out of Salvationists at the funeral of Mrs. Booth, in London, yesterday.

The new police census of New York City puts the population at 1,710,714, an increase of 197,214 over Superintendent Porter's figures.

The Ohio Legislature convened in extra session yesterday, because, as the Governor put it, of the deplorable condition of public service in Cincinnati.

The census of the City of Mexico has been completed, and it is officially announced that the population numbers 224,000.

The recently taken census gives North Carolina 1,617,340 inhabitants, a gain of 217,000, and Kansas 1,425,485, a gain of 427,389.

The gross and net earnings of the Atchafalaya system (not including the 'Frisco system) in the month of October, 1890, were the largest in the history of the company, the gross rising to \$3,040,798 and the net to \$1,209,511.

The French Government will submit two tariff bills to the Senate and Chamber of Deputies; one favorable to countries with a low tariff on French goods and the other unfavorable to countries that place a high tariff on French products.

The appeal of Prof. Smyth from the decision of the Board of Visitors of the Andover Seminary, removing him from the faculty on the charge of heresy, was heard yesterday by the full bench of the Supreme Court of this State.

The members of the new Portuguese Cabinet yesterday took the oath of allegiance to the King. The Ministry is a coalition one. The Ministers of War, the Interior and of Marine are Progressives, the Minister of Finance and of Foreign Affairs are Conservatives, and the Ministers of Justice and of Public Works are members of the National party.

Thursday, October 16.

Eleven persons committed suicide in Paris, yesterday.

The Leland Hotel at Syracuse was burned last night. It is supposed that the loss of life is very great.

The Boston Boot and Shoe Club entertained Senator Hale, of Maine, at its banquet in Young's Hotel last evening.

The King of Sweden has given medals to the officers and crew of the cruiser "Baltmore."

The two final volumes of Lecky's "History of England in the Eighteenth Century" have been issued.

The Russian government will shortly introduce a reformed judicial system in Siberia and the Russian possessions in Central Asia.

The Park Theatre was closed yesterday, by order of the Board of Aldermen, on account of the indecent play produced there Monday night for the first time in Boston.

Friday, October 17.

A demand for \$100,000 will be made against the United States for the killing of General Barre.

The R. G. Peters Salt and Lumber Company of Manistee, Mich., has suspended; liabilities about \$300,000.

A cyclone near Maxton, N. C., yesterday killed one person, wounded several others and destroyed considerable property.

Fifteen gentlemen, members of the Armistice Club, dined at the Vendome last evening, entertaining as their guest Hon. James Bryce, M. P., of London, Eng.

The loss of life by the destruction of the Leland Hotel at Syracuse was fortunately not so great as reported at first. It will not exceed 7 or 8. About 20 were injured.

The Chickadee Club dined at the Vendome last evening. Speeches were made by Hon. Edward L. Pierce, Senator Frye, Hon. Henry Cabot Lodge and Speaker Barrett.

The King and Queen of Denmark and members of the royal family were entertained at luncheon, yesterday afternoon, on board the United States cruiser "Baltimore" at Copenhagen.

There was an important consultation yesterday between the Secretary of the Navy and several steel manufacturers, with the view of arriving at a better understanding with regard to the quality of steel furnished the Government for vessels.

Saturday, October 18.

Liquor in original packages may be sold in Kansas. The Circuit Court declares the Wilson bill non-retroactive in that State.

The ship "Lizale C. Troop," from Philadelphia for Japan, has been lost, with nearly all of her crew, in the Pacific Ocean.

Robert Louis Stevenson, the novelist, who is on his way to England, expects to return to Samoa and settle there permanently.

The Emperor of Austria has subscribed upward of \$400,000 toward the various funds which have been raised for the relief of the sufferers by the late floods.

The Acting Superintendent of the Census replies to Mayor Grant's demand for a recount of New York City, declining to acknowledge any error in the first count until proof is furnished by the Mayor.

The assassination of the Chief of Police of New Orleans has revealed the existence of a terrible band of Italian assassins in that city. One of them, who was under arrest, was shot and mortally wounded, yesterday, by a young man who called at the prison and requested permission to see the prisoner.

Monday, October 20.

Five thousand department clerks at Washington will go home to vote.

Rev. Emory J. Haynes, D. D., has resigned the pastorate of Tremont Temple in this city.

Mt. Etna is in a state of eruption, and the whole eastern side is covered with a thick layer of cinders.

Stanley and his wife sail for New York, to begin his lecture tour in America, on the "Tentative," Oct. 29.

The population of Minnesota by the new census is 1,300,017, an increase of more than half a million in ten years.

New England was visited by a heavy wind and rain storm. Telegraphic and electric service were interrupted and damage done to shipping.

In the Charleroi district, Belgium, 3,000 miners are out on strike for an increase of wages, and it is expected that the movement will become general.

The employers at Sydney, N. S. W., are willing to take back the strikers at the old wages, and a majority of the latter are willing to accept the offer.

Right Rev. John Loughlin, D. D., Bishop of Brooklyn, celebrated yesterday the fiftieth anniversary of his ordination to the Roman Catholic priesthood.

THE CONFERENCE.

[Continued from Page 3.]

The people. Quite a number were at the altar seeking pardon. The impressions made will not soon be lost, and we shall expect to hear good tidings from the north during the fall and winter. The preaching was by the following brethren in the order given: J. N. Bradford, John Lamb, J. E. Robins, J. L. Felt, L. A. Cooper, D. T. Smith, Wm. Warren, D. C. Babcock, and Otis Danforth. Other brethren were present and rendered valuable assistance: C. Byrne, E. C. Langford, W. Holmes, O. W. Bryant, W. A. Lorne, Wm. Adams, J. D. Knowles, G. W. Anderson, Gregory and Fuller. The citizens of Colbrook and vicinity did everything possible by way of thoughtfulness and hospitality to make the meeting a success; and Nature smiled, putting on her most lovely dress for the occasion. All agreed in pronouncing this a week of natural and spiritual usefulness.

EMERSON.

Claremont District.

Wilmet Camp-meeting. Heaven has the record of Wilmet Camp-meeting, though Zion's Herald may not possess a copy. The churches will be glad to know that souls were born into the kingdom and believers greatly quickened at this meeting.

The preaching all through was of a high order, and the social services were seasons of remarkable spiritual power. The preaching was by G. H. Clark, C. E. Eaton, E. Francis, G. W. Dorr, J. E. Ewer, G. A. McLucas, C. W. Bradlee, W. H. Hutchins, C. W. Tyler, W. C. Bartlett, and J. E. Robins. E. L. House, Mr. Ober, C. F. Trussell and Mrs. J. Jones, with others, rendered valuable assistance. Rev. G. W. Norris, presiding elder, was not able to be present, on account of illness, but he planned the work, prayed for his success, and God, through faithful laborers, gave the victory.

EMERSON.

Dover District.

There is an exceedingly hopeful outlook for the work at St. Mark's Church, Lawrence. The Epworth League at its anniversary, held on a recent Sunday evening, drew a large congregation, and the exercises were very enthusiastic and inspiring. The fall appointment for Church Extension was raised. They are planning large things for the fall and winter.

Are there not many Methodists in New Hampshire who do not take Zion's Herald? No doubt there are. It ought to go into every home. All persons who subscribe now can have it fifteen months for the price of one year. It costs \$2.50. Five cents a week will pay for it. Many pay double that for a daily, and think nothing of the expense, and yet some of these will complain about the expense of our church papers. True, it only comes once a week; but isn't there more in the one number worth reading, more that is positively helpful, than in six numbers of the average daily newspaper? Lay aside five cents a week and take Zion's Herald for the next fifteen months, and it will go far toward making an intelligent and well-posted company of New Hampshire Methodists. Let the people who are at present subscribers to the Herald loan theirs to those who are not, that they may see how excellent it is, and do themselves a kindness by sending for it at once.

New Hampshire Methodists have an excellent representation among the students of Boston University this term. Sons of Revs. H. A. Spencer, S. G. Kellogg, D. J. Smith, and O. S. Baketel are there; the daughter of Presiding Elder Dunning; Bros. Stackpole and Draper, who are supplies, and several young ladies from New Hampshire homes. Editor Parkhurst (who ought to belong to us) has a son entering also. This grand institution is evidently destined to rank among the first in the world.

The Hocking camp-meeting committee met for settlement, Aug. 24-25. The date fixed upon for the next camp-meeting is Aug. 24 to 29, 1891. This will give the opportunity for persons to remain on the grounds a week before being compelled to return home for the opening of schools. The committee reported an excellent year financially, and are already planning for the comforts of the next season.

VERMONT CONFERENCE.

St. Johnsbury District.

South Troy and Jay. Bro. R. C. Vail, the pastor, is having a good work, especially at the first point mentioned. During the sessions of the Preachers' Meeting at Westfield, one or two extra meetings were put in at South Troy, and several persons rose for prayers.

Barton Landings. Bro. C. S. Hulbert is in labors more abundant, and is being favored with a growing interest. It is contemplated to hold an Epworth League district convention here in the not very distant future.

to hold an Epworth League district convention here in the not very distant future.

East Burke. The many friends of Bro. H. R. Chubb, will regret to learn that for some weeks he has seemed to be approaching the close of his long and useful life. Those who have not met him for some time would scarcely recognize that he was the once hale, healthy and genial brother who has for so long been a central figure in Vermont Methodism. He is confined to the house; his sight is so impaired (one eye being totally blind) that reading is no longer possible to him; and for the past two weeks he has been suffering from paralysis of the muscles of the throat, which prevents him from taking the nourishment he needs. In fact, he can only carry on his life by the aid of a spoon, with his chin with his hand. Nevertheless, he is patient, calm and resigned. His heart is warm with a Saviour's love; his faith is strong in the "Rock of Ages"; and his hope is bright with immortality. He and his dear and faithful companion need the sympathy and prayers of the readers of the HERALD. A word of cheer and remembrance from his friends would be an inspiration to him these days.

Cocentury. Bro. C. W. Morse writes to contradict a report which appeared in the HERALD on the 8th inst. in reference to himself. He states that he is not having any trouble with his throat, for it has not been better for four years. Nor is he, he declares, in need of a change of climate, but less road and territory and less Sunday work for a year or two. He has been suffering from a complication of troubles, being the legacies of a gripple. All right, brother! Many a minister before-day has died and been buried by report—and done grand work for years afterwards. Pastor Morse is now in the midst of revival work, being assisted by many efficient helpers.

A PRESBYTERIAN ELDER'S OPINION.—Rev. S. O. Benton, of the Providence District, in sending his quarterly meeting appointments to his preachers, said of Zion's Herald:—

"Have you read carefully the prospectus of this paper and the publisher's offer to new subscribers? Now is the best time in the year to increase your subscription list. Make a thorough canvass of your charge. If you cannot do it personally, get some other competent person to do it for you. Advertise the Herald from the pulpit. Send for sample copies and distribute them. Send the people that they can have the paper fifteen months for one year's price by subscribing now. Tell them that the profits are for the benefit of our worn-out preachers, and are divided among the New England Conferences in proportion to the number of subscribers in each conference. Never, perhaps, was Zion's Herald more popular with its patrons than now. Praise the paper, and send in a long list of new names."

THE FAMOUS "TALLEYRAND MEMOIRS."—The publishers of The Century are now able to make definite announcement that they have secured for that magazine a series of articles consisting of extracts from the manuscript of what has been considered perhaps the most famous autobiography of our generation—the Talleyrand Memoirs, the publication of which has been deferred until the year 1890 in accordance with the desire of Talleyrand as expressed just before his death in 1838. The appearance of these Memoirs has been long looked forward to—not only for the light they will throw upon the events of one of the most interesting of historical epochs, but for the personal opinions and experiences which they are known to contain. Talleyrand, made a prince of the empire by Napoleon, in turn leader of the clergy of France and excommunicated by the Pope, president of the French assembly, ambassador to England, friend of kings and ministers, three times foreign minister of France under three different masters—Louis XVI., Napoleon, and Louis XVIII.—(winning the post under Napoleon by reason of his remarkable utterances upon America and her relations to the mother country, England)—was without question the ablest diplomatist of an age when the art of diplomacy was at its height. It was Talleyrand who, after the defeat of France in 1814, succeeded, at the congress of Vienna, in breaking up the confederation of the allies and reestablishing the power of France among the nations of Europe, and later concluding the secret treaty between England, Austria and his own country. The Memoirs, the material for which has long been in the possession of the Duc de Broglie, are to appear in five volumes, and The Century will print one article from each volume in advance of the issue of the book in any country. These articles, of which the first will appear in an early number, will be accompanied with an introduction by the Hon. Whitelaw Reid, Minister of the United States to France, who will select the extracts.

The Treasury Stock of the Mass. Real Estate Co. is being sold this month at \$106 per share; it will be advanced November 1st. It pays seven per cent. per annum in quarterly dividends. The Company owns some of the best central business property in Boston. Its office is in the Advertiser Building which was purchased by the Company five years ago. Its new prospectus is sent to parties wishing it.

Don't injure the hands and ruin the clothes by using a poor soap. World Soap is pure.

We would call the attention of our readers to the advertisement of Messrs. Springer Brothers. This firm has had a long experience in the manufacture of Ladies' Cloaks, and no firm in this city offers a more attractive assortment of garments, embracing the latest and choicest styles.

We have now on exhibition an extensive variety of the best Foreign and Domestic Lamps, with the safest and best burners and founts, for reading and general light. Better for the eyes than gas, and more satisfactory.

As the evenings lengthen, a proper light for reading is a desideratum. If your old lamp is worn out or improved upon, there is no economy in tolerating it. All grades of mountings, from the lowest cost to the most expensive designs.

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